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HOMER

ODYSSEY I—XII

MERRY

London

HENRY FROWDE

Oxford University Press Warehouse
Amen Corner, E.C.

New York

112 Fourth Avenue

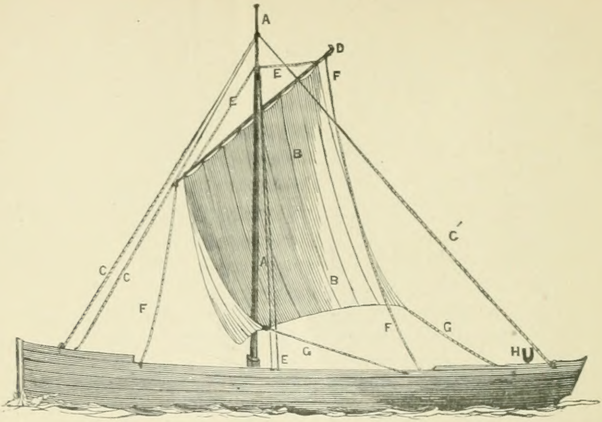
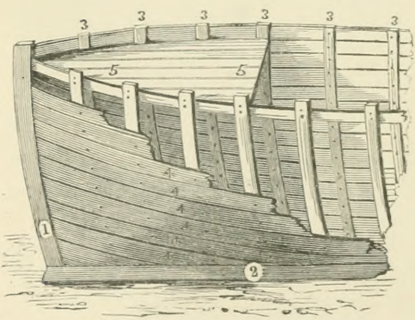


Fig. 1. RIGGING OF HOMERIC SHIP.

A.—Mast (ἱστός). B.—Sail (ἱστίον). CC.—Forestays (πρότονοι, Od. 2, 425). C′.—Backstay (ἐπίτονος, Od. 12, 423). D.—Yard (ἐπίκριον, Od. 5, 254). EE.—Halliards (κάλοι, Od. 5, 260, cp. 2, 426). FF.—Braces (ὑπέραι, Od. 5, 260). GG.—Sheets (πόδες, Od. 5, 260). H.—Mast-crutch (ἱστοδόκη, Il. 1, 434).



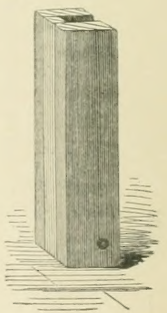


Fig. 2. SKETCH OF PORTION OF HULL.

1. στείρη. 2. τρόπις. 3, 3. σταμῖνες. 4, 4. ἐπηγκενίδες. 5, 5. ἴκρια (deck), the plur. used because there is a corresponding deck at the stern.

Fig. 3. μεσόδμη or mast-box (drawn on a larger scale), Od. 2, 424, cp. Od. 19, 37.

Clarendon Press Series

HOMER

ODYSSEY, BOOKS I–XII

WITH INTRODUCTION, NOTES, ETC.

BY

W. W. MERRY, D.D.

Rector of Lincoln College, Oxford

FIFTIETH THOUSAND

PART I. INTRODUCTION AND TEXT

Oxford

AT THE CLARENDON PRESS

M DCCC XCII

Oxford
HORACE HART, PRINTER TO THE UNIVERSITY

PREFACE.

The very cordial reception of this School Edition of the Odyssey, first published in 1870, is a satisfactory proof (if one were needed) that the fascination of the Story of Odysseus does not decline as the world grows older.

The excellent English translation by Messrs. Butcher and Lang, while it has been warmly welcomed for its intrinsic merits by those who are unacquainted with Greek, seems to have attracted fresh readers to the original, both in England and America. But for every hundred who study the first half of the Odyssey in the Greek, perhaps hardly a dozen carry their study on to the end.

No doubt there is a peculiar charm in the wanderings of the hero—the charm that calls for fresh editions of the Arabian Nights, and gives such popularity to Treasure Island and King Solomon's Mines.

But although in the second half of the Odyssey we leave fairyland for a narrower field, there is much to compensate for the change.

We need the course of events that leads up to the Slaying of the Suitors to complete for us the character of Odysseus,

and to develop the somewhat shadowy sketch of Telemachus and Penelope, who appear in the early books only to fade away again till they come to play their parts in the later scenes. For the full enjoyment of the Poem, it should be read as a whole.

This new issue of Odyssey I–XII has been carefully revised and reprinted.

W. W. M.

Oxford, 1887.

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PART I.

PART II.

INTRODUCTION.

THERE are some eight existing biographies of Homer, but all equally destitute of historical value. One of them claims to be by Herodotus, and another by Plutarch, but the earliest of them cannot date much before the Christian era, whilst most of them belong to a still later period.

Between the earliest and latest dates assigned to Homer there is a difference of more than 400 years—viz. from the middle of the eleventh to the latter half of the seventh century B.C. Herodotus would put him some 400 years before his own time (cp. Hdt. 2. 53 Ἡσίοδον γὰρ καὶ Ὅμηρον ἡλικίην τετρακοσίοισι ἔτεσι δοκέω μεν πρεσβυτέρους γενέσθαι καὶ οὐ πλείοσι), which would bring the date to the middle of the ninth century B.C.

Equally great is the uncertainty about the poet's birthplace, as the epigram expresses it,

> ἑπτὰ πόλεις διερίζουσιν περὶ ῥίζαν Ὁμήρου,
> Σμύρνα, Ῥόδος, Κολόφων, Σαλαμὶν, Ἴος, Ἄργος, Ἀθῆναι.

The Salamis here mentioned is in Cyprus. The names of other places were from time to time substituted in this list, till there were not less than twenty claimants for the honour.

The list of cities, and the order in which they occur, possibly point to the direction in which Epic poetry spread through Asia Minor and Greece.

In modern times the very existence of Homer, as the single author of Iliad and Odyssey, has been denied. The two poems have been regarded as a conglomeration of a number of separate lays by separate composers, and the name Ὅμηρος has been rendered 'uniter,' or 'compiler,' (from ὁμοῦ and ἄρω,) or interpreted as representing some fictitious personage whom the Homeridae (or guilds of Epic poets and reciters) claimed as their founder;

just as the Eumolpidae referred to a mythical Eumolpus, from whom they derived their position and their name.

The discussion of these points in their various bearings forms the so-called Homeric Question, the chief stimulus to which, in modern days, was given by the publication of the 'Prolegomena ad Homerum' (1795), by F. A. Wolf, Professor of Philology in Halle.

The position which he sought to establish may be thus represented:—

§ 1. The Homeric poems were not originally composed in the complete and elaborate form in which we now possess them, for,

(A) They are too extensive to have been composed and transmitted without the use of writing, which only came into vogue with the introduction of prose composition.

(B) There was no inducement to a poet to compose such extensive works, unless he could have readers as well as hearers.

(C) Before the time of Peisistratus these poems did not exist as a whole.

(D) There are many traces of later interpolations and of the piecing together of different parts, and many contradictions and inconsistencies.

§ 2. Both poems were probably formed out of short popular lays, each of which dealt only with a single action or adventure. These lays were communicated by oral transmission only, and were recited to the accompaniment of the lyre (*κιθαρή*). By and by, these lays were combined into groups, more or less comprehensive, and, long afterwards, were united by one man (called, in virtue of his task, Homerus) into a complete whole, which was first committed to writing by Peisistratus. In process of time the text was emended by the so-called, Diasceuastae, and finally fixed by Aristarchus the Grammarian of Alexandria, in the present form.

These views of F. A Wolf were taken up and pushed still

further by Professor Lachmann, of Berlin, who applied them to the examination of the Iliad. He professed to detect in the poems sixteen (or reckoning in the last two books, eighteen) separate lays, by different authors and without any mutual connection. Each lay, originally complete in itself, was afterwards expanded, till after many years of oral transmission (greatly facilitated by the work of the Homeridae and other guilds of poets and reciters) the whole was thrown into its present shape by the recension of Peisistratus.

This view is a distinct advance upon that of Wolf. It simply drops the notion of a Homer altogether, and regards the separate portions of the poem not as so many popular lays, but as distinct compositions of different poets. A new theory was propounded by Grote in his History of Greece. Like a house, the original plan of which is gradually extended by subsequent additions, the Iliad is regarded by him as consisting of an earlier *Achilleis* (to which belong libb. 1, 8, 11-22; the 23rd and 24th being later), and an *Iliad* proper, consisting of libb. 2-7, and 10. Both these portions seem to him as the work of the same generation, the latter being somewhat later, and possibly by a different author. The ninth book is a later composition. Modern criticism has dealt similarly with the Odyssey, and professes not only to detect many interpolations and discrepancies in the text, but to find in it two distinct Epic poems woven more or less closely together, viz. a *Telemachia* and an *Odysseia* (vid. *Die Telemachie*, Hennings, Leips. 1858).

But as the 'Homeric Question' implies discussion and controversy, we are prepared to find a strong party of scholars on the other side, supporting the view of the unity of authorship, if not of the personal existence of Homer. They would answer the positions laid down by Wolf as follows. They reply to—

§ 1. (A) There were many persons in classic times who knew the Homeric poems by heart, as Niceratus (Xenoph. Symp. 3. 5), and the Greeks of Olbia on the Pontus (Dio. Chrys. 33). The poems of the Icelandic Skalds have been preserved for more than 200 years by oral transmission; and the songs of the national bards of the

Kalmuck Tatars sometimes last a whole day long. When writing was an uncommon art, memory was far stronger (*μνήμη μουσομήτωρ*, Aesch. P. V. 461), but it is at least open to doubt whether Wolf's view of the late introduction of writing into Greece is not overstated.

(B) Such poems offered sufficient inducement to bring vast audiences together, who could listen and applaud with delight and without weariness.

(C) This statement is directly denied. An Iliad existed as a whole before the First Olympiad (776 B.C.) The arrangements made by Solon for the recitations at the Panathenaea presuppose a certain definite form of Iliad and Odyssey. The task of Peisistratus was restoration, not creation. He did not produce a combination that had not existed previously, but he settled it anew after it had been disturbed by the uncertainties of oral transmission. His was not so much a literary as a political act.

(D) Contradictions and discrepancies may tell as much for the poet as against him. We accept them in Virgil, Dante, and Shakespeare, although the works of these poets were all written down from the very first. The poet is carried away by his own thought; he cannot descend to all the minutiae of detail. But while it is impossible to regard the Homeric poems as a mosaic work, however perfect the joints, it is likely enough that in course of transmission many lines or whole scenes may have crept into the text or have been designedly interpolated.

The claimants for unity of authorship answer thus to—

§ 2. The Greek tragedians and Plato were strangely deceived in accepting as a poetic whole this mechanical combination of various lays; and those moderns who parade their long list of discrepancies forget to assign due importance to the remarkable uniformity and consistency that run through the various characters of the

poems. It is not denied that Homer is indebted to tradition and to existing songs for many of the adventures of his heroes and for the general sketch of their characters: but to use this material and weave it into a harmonious Epic is the highest task of genius.

That it is necessary to assign a different author to Iliad and Odyssey was the decision of some of the older critics, e.g. Xenon and Hellanicus, circ. 100 B.C. Those who supported this view were called *Χωρίζοντες* or 'separaters.' They based it upon various differences, both in matter and in language, between the poems; and the list of these has been largely extended by modern critics. Among the most evident we may mention that in the Iliad (18. 382) the wife of Hephaestus is Charis, in the Odyssey she appears (8. 274) as Aphrodite. Neleus in the Odyssey has three, in the Iliad twelve sons. Neoptolemus is but a child in the Iliad, a young warrior in the Odyssey. The Dioscuri are mortals in the Iliad; in the Odyssey they are deified. The Gods of the Iliad live on the Mysian Olympus, the sovereignty of Zeus is hardly acknowledged. In the Odyssey the Gods live in a supramundane region and Zeus is unquestioned arbiter. In the two poems the state of society is different. The Iliad represents the feudal system in its strictest form; in the Odyssey the kings consult their people in a parliament, and the great chieftains, such as Menelaus, are not only fighting men, but merchants. As to differences between the language of the two poems, it may be said that there is a far greater number of abstract words in the Odyssey, and that the same word has not always the same meaning in the two poems. But in attempting to establish any argument from the language, it would be necessary to take in the whole question of the place of composition, and the probable changes which the text may have undergone at the hands of the early critics and editors.

It is likely enough that Epic poetry developed itself from the songs of the priests when celebrating their rites; as, for example, the Pierians in Thrace had their mythic poets, Orpheus, Linus, Thamyris, Musaeus, whose hymns are still quoted or alluded to. At any rate, there can be no doubt that the Iliad and Odyssey do

not present themselves to us as first attempts in Epic poetry; their finish and perfection point to the climax rather than to the commencement of art. This view is corroborated by the allusion in the Homeric poems to other bards, such as Phemius in Ithaca, and Demodocus at the Phaeacian court, besides those mentioned in Od. 3. 267 and 4. 17; by the allusions to the adventures of heroes and heroines, which must have been recorded in other Epics, and which were evidently familiar to the hearers of the Homeric poems. A vast mass of these Epic legends, on the story of Thebes, the fate of Troy, and many other popular tales, were collected by the Alexandrian critics, and the collection was called ἐπικὸς κύκλος. The Greek tragedians found most of the subjects of their dramas in the poems of the Epic Cycle. They must have been of varying merit; some, no doubt, fit to compare with Iliad and Odyssey; others, of later date, mere imitations of earlier Epic, composed to fill up some gap in the continuity of the whole story. Such an author must Horace's *Scriptor cyclicus* (A. P. 136) have been. The Trojan legend is completed in eight epics,

1. Τὰ Κύπρια (ἔπη) by Stasinus. The poem began with the first cause of the Trojan war, the apple of Discord flung down at the banquet that celebrated the nuptials of Peleus and Thetis; and the story is continued up to the beginning of
2. The Iliad.
3. *Αἰθίοπις*, by Arctinus, narrates the appearance on the scene of war of Penthesilea, who came to help the Trojans and was slain by Achilles. It also records the prowess and death of Memnon, chieftain of the Aethiopians and son of Eos.
4. Ἰλιὰς *μικρὰ*, by Lesches, tells of the glories of Odysseus, and begins with the contest between him and Ajax for the possession of the arms of Achilles.
5. Ἰλίου *πέρσις*, by Arctinus, describes the fall and sack of Troy, the wooden horse, the sacrifice of Polyxena, &c.
6. *Νόστοι*, by Agias of Troezen, recount the adventures of the Greek chieftains on the homeward voyage from Troy.
7. The Odyssey.

8. Τηλεγόνεια, by Eugammon, narrates the death of Odysseus through the misadventure of Telegonus, his son by Circe.

The Homeric poems were recited by Rhapsodists, whose name seems to refer not to the joining together of separate songs, but to the even flow of the Epic Hexameter, unbroken by stanza or antistrophe. Cp. Hesiod. Fragm. *ἐν νεαροῖς ὕμνοις ῥάψαντες ἀοιδήν.* In later times, they wore a distinguishing costume, viz. a long flowing cloke of crimson when they were reciting from the Iliad; of blue, when they declaimed the Odyssey. The *κιθαρὴ* or *φόρμιγξ*, an instrument of four strings, was used for the accompaniment, which consisted in a prelude (*ἀναβολὴ*), a few chords struck during the *recitative*, as we should now call the vocal part, and a tune again at the end of the performance. As much uncertainty was introduced into the text by the Rhapsodists, and the order of events was lost by careless recitation, each Rhapsodist perhaps knowing only one or two divisions of the poems (called *ῥαψῳδίαι*), Solon ordered that the Rhapsodists should recite *ἐξ ὑποβολῆς*, which seems to mean, 'according to cue, or hint,' thereby keeping the proper sequence of the story; not, for example, to recite the *ἀριστεία* of Diomed after the death of Hector. Hipparchus, son of Peisistratus, similarly enjoined the recital of the poems without break at the Panathenaea, and if one Rhapsodist was unequal to the task, another should be ready to take up the recitation where the first left off (*ἐξ ὑπολήψεως*).

The recension of the text made by Peisistratus, in which he doubtless accommodated the language more or less to the familiar forms in use in his time, was the basis of all future recensions, though the original was lost during the Persian war. Many different editions (*ἐκδόσεις*) were produced; some, the work of individual scholars (*αἱ κατ' ἄνδρα*), others, the publications of cities where Epic poetry was the fashion (*αἱ κατὰ πόλεις*). But the text had been greatly disturbed by capricious interpolaters and emenders (*διασκευασταὶ*), and the aim of the Alexandrian critics was as far as possible to reproduce the text of the Peisistratidean recension. Such a critical edition was called *διόρθωσις*. The library founded at Alexandria by Ptolemy Soter (283 B.C.),

and enlarged by his son, was said to contain 400,000 books. The most famous of the librarians were, Zenodotus, to whom we owe the present division into books of Iliad and Odyssey, Aristophanes of Byzantium, and Aristarchus from Samothrace. The last-mentioned scholar, the most famous name in Homeric criticism, prepared first an edition of Homer with a commentary (*ὑπόμνημα*); then he composed dissertations on special points (*συγγράμματα*), and again edited both Iliad and Odyssey. On the margin of both editions were the critical marks (*σημεῖα*), the use of which Aristarchus had learned from his master Aristophanes of Byzantium. The obelus —> denoted a spurious line; the astericus ⁙ pointed out that the line was repeated elsewhere; the two marks together showed that such a repetition was erroneous. The *διπλῆ καθαρὰ* >— implied that the verse had been discussed by him elsewhere, or explained by the light of some other passage; the *διπλῆ περιεστιγμένη* ⸖— expressed dissent from the reading of Zenodotus; the antisigma ɔ denoted that the order of the lines was inverted.

The so-called Scholia are mainly excerpts from Homeric treatises by Herodian, Nicanor, Didymus, and Aristonicus, and the last of the commentators is Eustathius, bishop of Thessalonica, in the twelfth century, whose voluminous *παρεκβολαὶ εἰς τὴν Ὁμήρου Ἰλιάδα καὶ Ὀδύσσειαν* we still possess.

PLAN OF ODYSSEY.

BOOKS I—XII.

In the tenth year after the taking of Troy, and the twentieth after his first departure from home, we find Odysseus still far from Ithaca, completing the seventh year of his detention in the isle of Ogygia in the far west, where Calypso, who had rescued him from shipwreck in the third year of his wanderings, still keeps him against his will. Meanwhile, in Ithaca, the faithful Penelope is beset by importunate suitors who devour the substance of the absent Odysseus: and the young Telemachus is an unwilling but helpless witness of their insolence. At this point, Athena, the constant protectress of Odysseus, protests at the council of the Gods, in the absence of Poseidon, against such injustice done to her hero. It is decided to despatch Hermes the messenger, to bid Calypso dismiss her prisoner-guest and send him on his voyage home. Athena, taking the form of Mentes, an old friend of Odysseus, goes to Ithaca, where she counsels Telemachus to turn the suitors out of his house, and to visit Nestor and Menelaus in hope of hearing tidings of his lost father. (B. II) Next day Telemachus summons an assembly and issues his orders to the suitors, who treat him with brutal contempt, and refuse his request for a ship to carry him to Nestor's home at Pylos. But Athena, this time in the person of Mentor, procures one for him and gets together a crew. Only the old nurse Eurycleia is entrusted with the secret, and at night Telemachus starts, accompanied by Mentor, for Pylos, which he reaches next day, (B. III) and finds Nestor and all his household engaged in a solemn sacrifice to Poseidon. Nestor, recognising in Mentor the goddess Athena, as she suddenly disappears from the banquet, pours a libation in her honour, and next morning makes a splendid sacrifice. Nestor tells Telemachus all he knows, but it is little to the purpose, so he sends his guest on to

Menelaus in Sparta, and gives him his youngest son Peisistratus for a companion. The next night sees them at Pherae at the house of Diocles, and the second evening brings them to Sparta, where they find Menelaus celebrating the marriages of his son and daughter (B. IV). Menelaus had not long reached his own home, having spent eight years in wandering after the fall of Troy, visiting Phoenicia and Egypt. Helen recognises Telemachus from his likeness to his father, the mention of whose name calls up so many sad memories that all are dissolved in tears till Helen calms them with some soothing opiate. Next day Telemachus brings news of his lost father from Menelaus, who tells him the revelation made to him by Proteus, that Odysseus is detained in the isle of Ogygia. Telemachus determines to return home at once, and rejects the invitation to a longer stay: but without describing his further movements, the story suddenly transports the reader to Ithaca, where the suitors have discovered that Telemachus is gone, and are plotting to waylay him on his return. Their design is betrayed by Medon to Penelope, who is heartbroken by the news; but Athena comforts and reassures her in visions of the night. Meanwhile the suitors place their ship near the isle of Asteris to intercept Telemachus.

At the opening of B. V we find a second assembly of the Gods, in which Athena again presses her request that Zeus should send Hermes to Calypso's home in Ogygia.

This is now performed, and Calypso dismisses Odysseus and furnishes with provisions the raft which he had built. On the eighteenth day after his departure from Ogygia he sights the land of the Phaeacians, when Poseidon spies him, raises a tempest, and wrecks his boat; but Odysseus is saved by swimming, thanks to the magical scarf which Ino Leucothea gives him.

For two days and two nights he is adrift, and then he finds a landing-place in the estuary of a river, and lies down to sleep in the shelter of a wood. Next morning (B. VI), Nausicaa, daughter of the Phaeacian king, in obedience to a vision, goes with her maidens to wash the linen of the household in the river. Odys-

seus is awoke by the voices of the maidens, and presents himself as a suppliant to Nausicaa, who gives him raiment, and directs him how to find her father's palace, and how to seek relief from her mother. Odysseus (B. VII) enters the palace unseen, by the aid of Athena, and marvels at the splendour of the house and gardens. Then he makes his way to the queen, and the mist which had concealed him melts off, and he stands revealed before all present. He is welcomed; and Arete the queen listens to the story of his shipwreck and his meeting with her daughter Nausicaa. Next day (B. VIII) Alcinous calls an assembly, in which it is resolved to send Odysseus safely home. At the games which follow, Odysseus astounds all the spectators by his strength and skill in throwing the quoit. Demodocus the bard sings to them of the loves of Ares and Aphrodite, and then changes his subject to the story of the wooden horse of Troy. Odysseus is melted to tears by these bygone memories; and when Alcinous notices his distress and asks him who he is, he discloses his name and parentage (B. IX) and begins the story of his adventures. The conflict with the Ciconians; the visit to the Lotophagi; the destruction of the cruel Polyphemus, the visit to Aeolus (B. X) and its disastrous result; the destruction of his fleet by the Laestrygonian giants, are all recounted in order. Then he tells of his visit to Circe's isle, of his restoration of the comrades whom the witch had turned to swine, and of his preparation for a voyage to the realm of Hades. (B. XI) Arrived there he invokes the dead; learns of his coming fortunes from Teiresias, holds converse with his mother, and sees the forms of departed heroes and noble dames, and witnesses the punishment of Tityus, Tantalus, and Sisyphus. Then in terror he hastily sets sail again for Circe's isle (B. XII), and leaving her once more he escapes the Sirens, and lands on the Thrinacian isle, where are the sacred herds of Helios. The comrades of Odysseus are reckless enough to kill these for their own use, and for their impiety they are all destroyed in a tempest sent by Zeus. Odysseus alone escapes, and reaches the isle of Calypso. This concludes his narrative; after which he embarks on board a Phaeacian ship and is taken safe to Ithaca.

The division of the poem into days is as follows (see 'Fäsi Einleitung,' p. 35):—

1st day. Council of the Gods. Visit of Athena to Ithaca. B. I.

2nd „ Calling of the assembly in Ithaca. Departure of Telemachus. B. II.

3rd „ Visit to Pylos. B. III, 1-403.

4th „ Sacrifice at Pylos. Departure for Sparta. Arrival at Pherae. B. III, 404-490.

5th „ Visit to Sparta, and welcome at the house of Menelaus. B. III, 491—IV, 305.

6th „ Sojourn in Sparta. Return of the scene to Ithaca; and plot of suitors against Telemachus. B. IV, 306-624, and again 625-846.

7th „ Second council of the Gods. Despatch of Hermes to Calypso. B. V, 1-227.

8th-11th Building of the raft. B. V, 228-262.

12th-28th Departure of Odysseus from Ogygia and continuance of his voyage for seventeen days. B. V, 263-278.

29th-31st The Phaeacian mountains come in sight (B. V, 279). Storm and shipwreck, and two days and nights drifting on the sea. On the twentieth day after he first sets sail he lands on the coast of Scheria, and seeks the shelter of the wood (B. V, 34, 317-390—VI, 170). During the night Athena appears to Nausicaa in a dream. B. VI, 13-40.

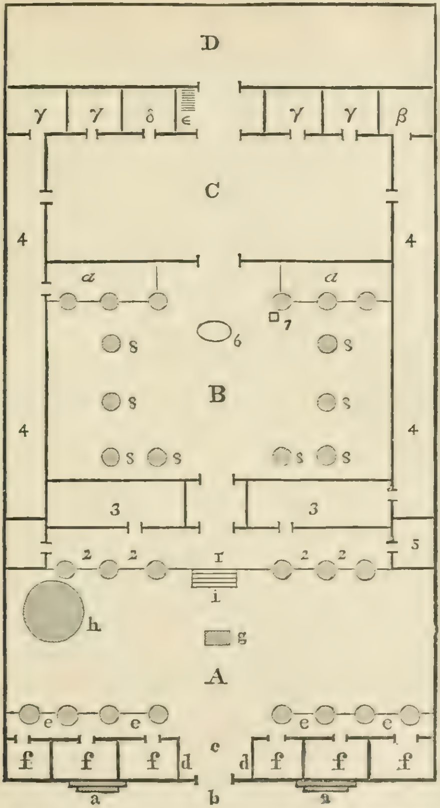
32nd day. Meeting of Nausicaa and Odysseus. His entrance into the palace of Alcinous. B. VI, 48—VII, 344.

33rd „ Second day spent in Scheria. Banquet. Games. Story of Odysseus, lasting late into the night. B. VIII, 1—XIII, 17.

The remainder of the poem occupies seven days.

GROUND PLAN OF HOMERIC HOUSE.

Mainly from H. Rumpf, *De Ædibus Homericis*, p. ii. (Gissen, 1848.)



A.—Court Yard (αὐλή). a. ξεστοὶ λίθοι (Od. 3, 40[illegible]). *Nitzsch* ad loc. cp. Od. 16, 343 foll. 17, 530). b, c. Door and entrance (προθυρα αὐλῆς, Od. 1, 103). d. Walls at each side of entrance (ἐνώπια, Od. 4, 42). e. Verandah of court yard (αἴθουσα, Od. 3, 493, cp. 18, 102). f. Stalls for horses or cattle (cp. Od. 17, 2[illegible]). g. Altar of Ζεὺς Ἑρκεῖος (Od. 22, 334). h. Rotunda (θόλος, Od. 22, 442). i. Steps to πρόδομος.

B.—Hall (μέγαρον). 1. Entrance to house (πρόθυρα, Od. 8, 30[illegible]). 2. Verandah of house (αἴθουσα, Od. 3, 399). 3. Rooms opening on the passages. Perhaps bath rooms. 4. Side passages (λαύρη, Od. 22, 128). 5. Chamber of Telemachus (Od. 1, 426). 6. Hearth (ἐσχάρη, Od. 6, 305). 7. Place where the Wassail-bowl stood (κρητήρ, Od. 22, 341). 8. Pillars (κίονες, Od. 1, 127; 6, 307).

C.—Women's Quarters. α Gallery raised on pillars, the spaces between which are the μεσόδμαι of Od. 19, 37. β. Armoury (Od. 19, 17). γ. Chambers (Od. 6, 15). δ. Chamber of Odysseus (Od. 23, 178 foll.). ε. Stairs (Od. 1, 330).

D.—Back Yard (ἕρκος).

ΟΔΥΣΣΕΙΑΣ Α.

Θεῶν ἀγορά. Ἀθηνᾶς παραίνεσις πρὸς Τηλέμαχον.

Invocation of the Muse.

Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε·
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμὸν,
ἀρνύμενος ἥν τε ψυχὴν καὶ νόστον ἑταίρων.
ἀλλ' οὐδ' ὣς ἑτάρους ἐρρύσατο, ἱέμενός περ·
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἠελίοιο
ἤσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
τῶν ἁμόθεν γε, θεὰ, θύγατερ Διὸς, εἰπὲ καὶ ἡμῖν.

The detention of Odysseus in Calypso's isle.

Ἔνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,
οἴκοι ἔσαν, πόλεμόν τε πεφευγότες ἠδὲ θάλασσαν·
τὸν δ' οἶον, νόστου κεχρημένον ἠδὲ γυναικὸς,
νύμφη πότνι' ἔρυκε Καλυψὼ, δῖα θεάων,
ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι.
ἀλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν,
τῷ οἱ ἐπεκλώσαντο θεοὶ οἶκόνδε νέεσθαι
εἰς Ἰθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων,
καὶ μετὰ οἷσι φίλοισι. θεοὶ δ' ἐλέαιρον ἅπαντες

νόσφι Ποσειδάωνος· ὁ δ' ἀσπερχὲς μενέαινεν
ἀντιθέῳ Ὀδυσῆι πάρος ἣν γαῖαν ἱκέσθαι.

Athena, in Poseidon's absence, claims the protection of Zeus for Odysseus.

Ἀλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἐόντας,
Αἰθίοπας, τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν,
οἱ μὲν δυσομένου Ὑπερίονος, οἱ δ' ἀνιόντος,
ἀντιόων ταύρων τε καὶ ἀρνειῶν ἑκατόμβης.
ἔνθ' ὅ γε τέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι
Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθρόοι ἦσαν.
τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,
τόν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης·
τοῦ ὅ γ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετηύδα·
'Ὢ πόποι, οἷον δή νυ θεοὺς βροτοὶ αἰτιόωνται.
ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι· οἱ δὲ καὶ αὐτοὶ
σφῇσιν ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγε' ἔχουσιν,
ὡς καὶ νῦν Αἴγισθος ὑπὲρ μόρον Ἀτρεΐδαο
γῆμ' ἄλοχον μνηστήν, τὸν δ' ἔκτανε νοστήσαντα,
εἰδὼς αἰπὺν ὄλεθρον· ἐπεὶ πρό οἱ εἴπομεν ἡμεῖς,
Ἑρμείαν πέμψαντες, ἐύσκοπον ἀργειφόντην,
μήτ' αὐτὸν κτείνειν μήτε μνάασθαι ἄκοιτιν·
ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἀτρεΐδαο,
ὁππότ' ἂν ἡβήσῃ τε καὶ ἧς ἱμείρεται αἴης.
ὣς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο
πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισε.'
Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
'ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
καὶ λίην κεῖνός γε ἐοικότι κεῖται ὀλέθρῳ·
ὡς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε ῥέζοι.
ἀλλά μοι ἀμφ' Ὀδυσῆι δαΐφρονι δαίεται ἦτορ,
δυσμόρῳ, ὃς δὴ δηθὰ φίλων ἄπο πήματα πάσχει

νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλός ἐστι θαλάσσης.
νῆσος δενδρήεσσα, θεὰ δ' ἐν δώματα ναίει,
Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὅς τε θαλάσσης
πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς
μακρὰς, αἳ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.
τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει,
αἰεὶ δὲ μαλακοῖσι καὶ αἱμυλίοισι λόγοισι
θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεὺς,
ἱέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι
ἧς γαίης, θανέειν ἱμείρεται. οὐδέ νυ σοί περ
ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὔ νύ τ' Ὀδυσσεὺς
Ἀργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζων
Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσαο, Ζεῦ;'
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
'τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,
ὃς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν
ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;
ἀλλὰ Ποσειδάων γαιήοχος ἀσκελὲς αἰὲν
Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν,
ἀντίθεον Πολύφημον, ὅου κράτος ἐστὶ μέγιστον
πᾶσιν Κυκλώπεσσι· Θόωσα δέ μιν τέκε νύμφη,
Φόρκυνος θυγάτηρ, ἁλὸς ἀτρυγέτοιο μέδοντος,
ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγεῖσα.
ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων
οὔ τι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἴης.
ἀλλ' ἄγεθ', ἡμεῖς οἵδε περιφραζώμεθα πάντες
νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει
ὃν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων
ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος.'
Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
'ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,

εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,
νοστῆσαι Ὀδυσῆα δαΐφρονα ὅνδε δόμονδε,
Ἑρμείαν μὲν ἔπειτα, διάκτορον ἀργειφόντην,
νῆσον ἐς Ὠγυγίην ὀτρύνομεν, ὄφρα τάχιστα
Νύμφῃ ἐϋπλοκάμῳ εἴπῃ νημερτέα βουλήν,
νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται.
αὐτὰρ ἐγὼν Ἰθάκην ἐσελεύσομαι, ὄφρα οἱ υἱὸν
μᾶλλον ἐποτρύνω, καί οἱ μένος ἐν φρεσὶ θείω,
εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς
πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἵ τέ οἱ αἰεὶ
μῆλ' ἁδινὰ σφάζουσι καὶ εἰλίποδας ἕλικας βοῦς.
πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἠμαθόεντα,
νόστον πευσόμενον πατρὸς φίλου, ἤν που ἀκούσῃ,
ἠδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν.'

Athena appears to Telemachus in Ithaca, assuming the person of Mentes.

Ὣς εἰποῦσ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
ἀμβρόσια, χρύσεια, τά μιν φέρον ἠμὲν ἐφ' ὑγρὴν
ἠδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῇς ἀνέμοιο.
[εἵλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξέι χαλκῷ,
βριθὺ, μέγα, στιβαρὸν, τῷ δάμνησι στίχας ἀνδρῶν
ἡρώων, τοῖσίν τε κοτέσσεται ὀβριμοπάτρη.]
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα,
στῆ δ' Ἰθάκης ἐνὶ δήμῳ ἐπὶ προθύροις Ὀδυσῆος,
οὐδοῦ ἐπ' αὐλείου· παλάμῃ δ' ἔχε χάλκεον ἔγχος,
εἰδομένη ξείνῳ, Ταφίων ἡγήτορι, Μέντῃ.
εὗρε δ' ἄρα μνηστῆρας ἀγήνορας. οἱ μὲν ἔπειτα
πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον,
ἥμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί.
κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες
οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ,
οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας

νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ δατεῦντο.
Τὴν δὲ πολὺ πρῶτος ἴδε Τηλέμαχος θεοειδής,
ἧστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,
ὀσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσίν, εἴ ποθεν ἐλθὼν
μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη,
τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἷσιν ἀνάσσοι.
τὰ φρονέων, μνηστῆρσι μεθήμενος, εἴσιδ' Ἀθήνην.
βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ
ξεῖνον δηθὰ θύρῃσιν ἐφεστάμεν· ἐγγύθι δὲ στὰς
χεῖρ' ἕλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
'Χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεαι· αὐτὰρ ἔπειτα
δείπνου πασσάμενος μυθήσεαι ὅττεό σε χρή.'
Ὣς εἰπὼν ἡγεῖθ', ἡ δ' ἕσπετο Παλλὰς Ἀθήνη.
οἱ δ' ὅτε δή ῥ' ἔντοσθεν ἔσαν δόμου ὑψηλοῖο,
ἔγχος μέν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν
δουροδόκης ἔντοσθεν ἐυξόου, ἔνθα περ ἄλλα
ἔγχε' Ὀδυσσῆος ταλασίφρονος ἵστατο πολλά,
αὐτὴν δ' ἐς θρόνον εἷσεν ἄγων, ὑπὸ λῖτα πετάσσας,
καλὸν δαιδάλεον· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν.
πὰρ δ' αὐτὸς κλισμὸν θέτο ποικίλον, ἔκτοθεν ἄλλων
μνηστήρων, μὴ ξεῖνος ἀνιηθεὶς ὀρυμαγδῷ
δείπνῳ ἁδήσειεν, ὑπερφιάλοισι μετελθών,
ἠδ' ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο.
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,
εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων·
δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας
παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα·
κῆρυξ δ' αὐτοῖσιν θάμ' ἐπῴχετο οἰνοχοεύων.

The suitors in the palace of Odysseus.

Ἐς δ' ἦλθον μνηστῆρες ἀγήνορες. οἱ μὲν ἔπειτα
ἑξείης ἕζοντο κατὰ κλισμούς τε θρόνους τε.
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
σῖτον δὲ δμωαὶ παρενήνεον ἐν κανέοισι,
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο
μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμήλει,
μολπή τ' ὀρχηστύς τε· τὰ γάρ τ' ἀναθήματα δαιτός.
κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκε
Φημίῳ, ὅς ῥ' ἤειδε παρὰ μνηστῆρσιν ἀνάγκῃ.
ἦ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν ἀείδειν,

Telemachus converses with Athena, and enquires about his father.

αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,
ἄγχι σχὼν κεφαλήν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι·
'Ξεῖνε φίλ', ἦ καί μοι νεμεσήσεαι ὅττι κεν εἴπω;
τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδή,
ῥεῖ', ἐπεὶ ἀλλότριον βίοτον νήποινον ἔδουσιν,
ἀνέρος οὗ δή που λεύκ' ὀστέα πύθεται ὄμβρῳ
κείμεν' ἐπ' ἠπείρου, ἢ εἰν ἁλὶ κῦμα κυλίνδει.
εἰ κεῖνόν γ' Ἰθάκηνδε ἰδοίατο νοστήσαντα,
πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι
ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε.
νῦν δ' ὁ μὲν ὣς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν
θαλπωρή, εἴ πέρ τις ἐπιχθονίων ἀνθρώπων
φῇσιν ἐλεύσεσθαι· τοῦ δ' ὤλετο νόστιμον ἦμαρ.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες;
ὁπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται
ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;

οὐ μὲν γάρ τί σε πεζὸν ὀίομαι ἐνθάδ' ἱκέσθαι.
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ,
ἠὲ νέον μεθέπεις, ἦ καὶ πατρώιός ἐσσι
ξεῖνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ
ἄλλοι, ἐπεὶ καὶ κεῖνος ἐπίστροφος ἦν ἀνθρώπων.'
  Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
'τοιγὰρ ἐγώ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.
Μέντης Ἀγχιάλοιο δαΐφρονος εὔχομαι εἶναι
υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.
νῦν δ' ὧδε ξὺν νηὶ κατήλυθον ἠδ' ἑτάροισι,
πλέων ἐπὶ οἴνοπα πόντον ἐπ' ἀλλοθρόους ἀνθρώπους,
ἐς Τεμέσην μετὰ χαλκόν, ἄγω δ' αἴθωνα σίδηρον.
νηῦς δέ μοι ἥδ' ἕστηκεν ἐπ' ἀγροῦ νόσφι πόληος,
ἐν λιμένι Ῥείθρῳ, ὑπὸ Νηίῳ ὑλήεντι.
ξεῖνοι δ' ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι
ἐξ ἀρχῆς, εἴ πέρ τε γέροντ' εἴρηαι ἐπελθὼν
Λαέρτην ἥρωα, τὸν οὐκέτι φασὶ πόλινδε
ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πήματα πάσχειν
γρηὶ σὺν ἀμφιπόλῳ, ἥ οἱ βρῶσίν τε πόσιν τε
παρτιθεῖ, εὖτ' ἄν μιν κάματος κατὰ γυῖα λάβῃσιν
ἑρπύζοντ' ἀνὰ γουνὸν ἀλωῆς οἰνοπέδοιο.
νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,
σὸν πατέρ'· ἀλλά νυ τόν γε θεοὶ βλάπτουσι κελεύθου.
οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς,
ἀλλ' ἔτι που ζωὸς κατερύκεται εὐρέι πόντῳ,
νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,
ἄγριοι, οἵ που κεῖνον ἐρυκανόωσ' ἀέκοντα.
αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ
ἀθάνατοι βάλλουσι καὶ ὡς τελέεσθαι ὀίω,
οὔτε τι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδώς.
οὔ τοι ἔτι δηρόν γε φίλης ἀπὸ πατρίδος αἴης
ἔσσεται, οὐδ' εἴ πέρ τε σιδήρεα δέσματ' ἔχῃσι·

φράσσεται ὥς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
εἰ δὴ ἐξ αὐτοῖο τόσος παῖς εἶς Ὀδυσῆος.
αἰνῶς γὰρ κεφαλήν τε καὶ ὄμματα καλὰ ἔοικας
κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισι,
πρίν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι
Ἀργείων οἱ ἄριστοι ἔβαν κοίλῃς ἐπὶ νηυσίν·
ἐκ τοῦ δ' οὔτ' Ὀδυσῆα ἐγὼν ἴδον οὔτ' ἐμὲ κεῖνος.'
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
μήτηρ μέν τ' ἐμέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγώ γε
οὐκ οἶδ'· οὐ γάρ πώ τις ἑὸν γόνον αὐτὸς ἀνέγνω.
ὡς δὴ ἐγώ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς
ἀνέρος, ὃν κτεάτεσσιν ἑοῖς ἔπι γῆρας ἔτετμε.
νῦν δ' ὃς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,
τοῦ μ' ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεείνεις.'

Athena complains of the presence of the suitors,

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
'οὐ μέν τοι γενεήν γε θεοὶ νώνυμνον ὀπίσσω
θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
τίς δαίς, τίς δὲ ὅμιλος ὅδ' ἔπλετο; τίπτε δέ σε χρεώ;
εἰλαπίνη ἠὲ γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν.
ὥς τέ μοι ὑβρίζοντες ὑπερφιάλως δοκέουσι
δαίνυσθαι κατὰ δῶμα. νεμεσσήσαιτό κεν ἀνὴρ
αἴσχεα πόλλ' ὁρόων, ὅς τις πινυτός γε μετέλθοι.'
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'ξεῖν', ἐπεὶ ἂρ δὴ ταῦτά μ' ἀνείρεαι ἠδὲ μεταλλᾷς,
μέλλεν μέν ποτε οἶκος ὅδ' ἀφνειὸς καὶ ἀμύμων
ἔμμεναι, ὄφρ' ἔτι κεῖνος ἀνὴρ ἐπιδήμιος ἦεν·
νῦν δ' ἑτέρως ἐβόλοντο θεοὶ κακὰ μητιόωντες,

οἱ κεῖνον μὲν ἄιστον ἐποίησαν περὶ πάντων
ἀνθρώπων, ἐπεὶ οὔ κε θανόντι περ ὧδ' ἀκαχοίμην,
εἰ μετὰ οἷς ἑτάροισι δάμη Τρώων ἐνὶ δήμῳ,
ἠὲ φίλων ἐν χερσὶν, ἐπεὶ πόλεμον τολύπευσε.
τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοὶ,
ἠδέ κε καὶ ᾧ παιδὶ μέγα κλέος ἤρατ' ὀπίσσω.
νῦν δέ μιν ἀκλειῶς ἅρπυιαι ἀνηρείψαντο·
οἴχετ' ἄιστος, ἄπυστος, ἐμοὶ δ' ὀδύνας τε γόους τε
κάλλιπεν· οὐδ' ἔτι κεῖνον ὀδυρόμενος στεναχίζω
οἷον, ἐπεί νύ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν.
ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι,
Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
ἠδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσι,
τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.
ἡ δ' οὔτ' ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν
ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες
οἶκον ἐμόν· τάχα δή με διαῤῥαίσουσι καὶ αὐτόν.'
  Τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·
'ὢ πόποι, ἦ δὴ πολλὸν ἀποιχομένου Ὀδυσῆος
δεύῃ, ὅ κε μνηστῆρσιν ἀναιδέσι χεῖρας ἐφείη.
εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσι
σταίη, ἔχων πήληκα καὶ ἀσπίδα καὶ δύο δοῦρε,
τοῖος ἐὼν οἷόν μιν ἐγὼ τὰ πρῶτ' ἐνόησα
οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,
ἐξ Ἐφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο·
ᾤχετο γὰρ καὶ κεῖσε θοῆς ἐπὶ νηὸς Ὀδυσσεὺς
φάρμακον ἀνδροφόνον διζήμενος, ὄφρα οἱ εἴη
ἰοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὁ μὲν οὔ οἱ
δῶκεν, ἐπεί ῥα θεοὺς νεμεσίζετο αἰὲν ἐόντας,
ἀλλὰ πατήρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς.
τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·
πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.

bids Telemachus dismiss them,

ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,
ἤ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκὶ,
οἷσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα
ὅππως κε μνηστῆρας ἀπώσεαι ἐκ μεγάροιο.
εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάζεο μύθων·
αὔριον εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς
μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπιμάρτυροι ἔστων.
μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι,
μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι,
ἂψ ἴτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·
οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα
πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἕπεσθαι.

and counsels him to set out in search of his father.

σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἴ κε πίθηαι·
νῆ' ἄρσας ἐρέτῃσιν ἐείκοσιν, ἥ τις ἀρίστη,
ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,
ἤν τίς τοι εἴπῃσι βροτῶν, ἢ ὄσσαν ἀκούσῃς
ἐκ Διὸς, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισι.
πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἴρεο Νέστορα δῖον,
κεῖθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον·
ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.
εἰ μέν κεν πατρὸς βίοτον καὶ νόστον ἀκούσῃς,
ἦ τ' ἂν τρυχόμενός περ ἔτι τλαίης ἐνιαυτόν·
εἰ δέ κε τεθνηῶτος ἀκούσῃς μηδ' ἔτ' ἐόντος,
νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν
σῆμά τέ οἱ χεῦαι καὶ ἐπὶ κτέρεα κτερεΐξαι
πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.
αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσῃς τε καὶ ἔρξῃς,
φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
ὅππως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσι
κτείνῃς ἠὲ δόλῳ ἢ ἀμφαδόν· οὐδέ τί σε χρὴ

νηπιάας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί.
ἢ οὐκ ἀίεις οἷον κλέος ἔλλαβε δῖος Ὀρέστης
πάντας ἐπ᾽ ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,
Αἴγισθον δολόμητιν, ὅ οἱ πατέρα κλυτὸν ἔκτα;
καὶ σύ, φίλος, μάλα γάρ σ᾽ ὁρόω καλόν τε μέγαν τε,
ἄλκιμος ἔσσ᾽, ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.
αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη
ἠδ᾽ ἑτάρους, οἵ πού με μάλ᾽ ἀσχαλόωσι μένοντες·
σοὶ δ᾽ αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάζεο μύθων.'
Τὴν δ᾽ αὖ Τηλέμαχος *πεπνυμένος ἀντίον ηὔδα·*
'ξεῖν᾽, ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,
ὥς τε πατὴρ ᾧ παιδί, καὶ οὔ ποτε λήσομαι αὐτῶν.
ἀλλ᾽ ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο,
ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ,
δῶρον ἔχων ἐπὶ νῆα κίῃς, χαίρων ἐνὶ θυμῷ,
τιμῆεν, μάλα καλόν, ὅ τοι κειμήλιον ἔσται
ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσι.'
Τὸν δ᾽ *ἠμείβετ᾽ ἔπειτα θεὰ γλαυκῶπις* Ἀθήνη·
'μή μ᾽ ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὁδοῖο.
δῶρον δ᾽ ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγῃ,
αὖτις ἀνερχομένῳ δόμεναι οἶκόνδε φέρεσθαι,
καὶ μάλα καλὸν ἑλών. σοὶ δ᾽ ἄξιον ἔσται ἀμοιβῆς.'

The goddess vanishes.

Ἡ *μὲν ἄρ᾽ ὣς εἰποῦσ᾽ ἀπέβη γλαυκῶπις* Ἀθήνη,
ὄρνις δ᾽ ὣς ἀνοπαῖα διέπτατο· τῷ δ᾽ ἐνὶ θυμῷ
θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἑ πατρὸς
μᾶλλον ἔτ᾽ ἢ τὸ πάροιθεν. ὁ δὲ φρεσὶν ᾗσι νοήσας
θάμβησεν κατὰ θυμόν· ὀίσατο γὰρ θεὸν εἶναι.
αὐτίκα δὲ μνηστῆρας ἐπῴχετο ἰσόθεος φώς.

The song of Phemius attracts Penelope.

Τοῖσι *δ᾽ ἀοιδὸς ἄειδε περικλυτός, οἱ δὲ σιωπῇ*

εἵατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ἄειδε
λυγρὸν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.
Τοῦ δ' ὑπερωιόθεν φρεσὶ σύνθετο θέσπιν ἀοιδὴν
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια·
κλίμακα δ' ὑψηλὴν κατεβήσετο οἷο δόμοιο,
οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δύ' ἕποντο.
ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,
στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα·
ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἑκάτερθε παρέστη.
δακρύσασα δ' ἔπειτα προσηύδα θεῖον ἀοιδόν·
'Φήμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας,
ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοί·
τῶν ἕν γέ σφιν ἄειδε παρήμενος, οἱ δὲ σιωπῇ
οἶνον πινόντων· ταύτης δ' ἀποπαύε' ἀοιδῆς
λυγρῆς, ἥ τε μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ
τείρει, ἐπεί με μάλιστα καθίκετο πένθος ἄλαστον.
τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ
ἀνδρὸς, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.'
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'μῆτερ ἐμὴ, τί τ' ἄρα φθονέεις ἐρίηρον ἀοιδὸν
τέρπειν ὅππῃ οἱ νόος ὄρνυται; οὔ νύ τ' ἀοιδοὶ
αἴτιοι, ἀλλά ποθι Ζεὺς αἴτιος, ὅς τε δίδωσιν
ἀνδράσιν ἀλφηστῇσιν, ὅπως ἐθέλῃσιν, ἑκάστῳ.
τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον ἀείδειν·
τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι,
ἥ τις ἀκουόντεσσι νεωτάτη ἀμφιπέληται.
σοὶ δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν·
οὐ γὰρ Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἦμαρ
ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο.
[ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε

ἔργον ἐποίχεσθαι· μῦθος δ' ἄνδρεσσι μελήσει
πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.]'
Ἡ μὲν θαμβήσασα πάλιν οἶκόνδε βεβήκει·
παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.
ἐς δ' ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ
κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνον
ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Telemachus bids the suitors take their leave:

Μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα·
πάντες δ' ἠρήσαντο παραὶ λεχέεσσι κλιθῆναι.
τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·
'Μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες,
νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς
ἔστω, ἐπεὶ τόδε καλὸν ἀκουέμεν ἐστὶν ἀοιδοῦ
τοιοῦδ' οἷος ὅδ' ἐστί, θεοῖς ἐναλίγκιος αὐδήν.
ἠῶθεν δ' ἀγορήνδε καθεζώμεσθα κιόντες
πάντες, ἵν' ὑμῖν μῦθον ἀπηλεγέως ἀποείπω,
ἐξιέναι μεγάρων· ἄλλας δ' ἀλεγύνετε δαῖτας,
ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους.
εἰ δ' ὑμῖν δοκέει τόδε λωΐτερον καὶ ἄμεινον
ἔμμεναι, ἀνδρὸς ἑνὸς βίοτον νήποινον ὀλέσθαι,
κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,
αἴ κέ ποθι Ζεὺς δῷσι παλίντιτα ἔργα γενέσθαι·
νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὄλοισθε.'
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ὀδὰξ ἐν χείλεσι φύντες
Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευε.

Antinous retorts, and Eurymachus asks about their guest who had just gone.

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
'Τηλέμαχ', ἦ μάλα δή σε διδάσκουσιν θεοὶ αὐτοὶ
ὑψαγόρην τ' ἔμεναι καὶ θαρσαλέως ἀγορεύειν·

μὴ σέ γε ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων
ποιήσειεν, ὅ τοι γενεῇ πατρώιόν ἐστιν.'
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'Ἀντίνο', ἦ καί μοι νεμεσήσεαι ὅττι κεν εἴπω;
καί κεν τοῦτ' ἐθέλοιμι Διός γε διδόντος ἀρέσθαι.
ἦ φῂς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;
οὐ μὲν γάρ τι κακὸν βασιλευέμεν· αἶψά τέ οἱ δῶ
ἀφνειὸν πέλεται καὶ τιμηέστερος αὐτός.
ἀλλ' ἦ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι
πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἠδὲ παλαιοί,
τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε δῖος Ὀδυσσεύς·
αὐτὰρ ἐγὼν οἴκοιο ἄναξ ἔσομ' ἡμετέροιο
καὶ δμώων, οὕς μοι ληίσσατο δῖος Ὀδυσσεύς.
Τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ηὔδα·
'Τηλέμαχ', ἦ τοι ταῦτα θεῶν ἐν γούνασι κεῖται,
ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν·
κτήματα δ' αὐτὸς ἔχοις καὶ δώμασι σοῖσιν ἀνάσσοις.
μὴ γὰρ ὅ γ' ἔλθοι ἀνὴρ ὅς τίς σ' ἀέκοντα βίηφι
κτήματ' ἀποῤῥαίσει, Ἰθάκης ἔτι ναιετοώσης.
ἀλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι,
ὁππόθεν οὗτος ἀνήρ, ποίης δ' ἐξ εὔχεται εἶναι
γαίης, ποῦ δέ νύ οἱ γενεὴ καὶ πατρὶς ἄρουρα·
ἠέ τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,
ἦ ἑὸν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἱκάνει;
οἷον ἀναΐξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινε
γνώμεναι· οὐ μὲν γάρ τι κακῷ εἰς ὦπα ἐῴκει.'
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'Εὐρύμαχ', ἦ τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·
οὔτ' οὖν ἀγγελίῃ ἔτι πείθομαι, εἴ ποθεν ἔλθοι,
οὔτε θεοπροπίης ἐμπάζομαι, ἥν τινα μήτηρ
ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέηται.
ξεῖνος δ' οὗτος ἐμὸς πατρώιος ἐκ Τάφου ἐστί,

Μέντης δ' Ἀγχιάλοιο δαΐφρονος εὔχεται εἶναι
υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει.'
Ὣς φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.
οἱ δ' εἰς ὀρχηστύν τε καὶ ἱμερόεσσαν ἀοιδὴν
τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἕσπερον ἐλθεῖν.
τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἕσπερος ἦλθε·
δὴ τότε κακκείοντες ἔβαν οἶκόνδε ἕκαστος.

Telemachus ponders all night on Athena's advice.

Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς
ὑψηλὸς δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,
ἔνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.
τῷ δ' ἄρ' ἅμ' αἰθομένας δαΐδας φέρε κέδνα ἰδυῖα
Εὐρύκλει', Ὦπος θυγάτηρ Πεισηνορίδαο,
τήν ποτε Λαέρτης πρίατο κτεάτεσσιν ἑοῖσι,
πρωθήβην ἔτ' ἐοῦσαν, ἐεικοσάβοια δ' ἔδωκεν,
ἶσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,
εὐνῇ δ' οὔ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός·
ἥ οἱ ἅμ' αἰθομένας δαΐδας φέρε, καί ἑ μάλιστα
δμωάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἐόντα.
ὤιξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,
ἕζετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυνε χιτῶνα·
καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν.
ἡ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,
πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσι,
βῆ ῥ' ἴμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνῃ
ἀργυρέῃ, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.
ἔνθ' ὅ γε παννύχιος, κεκαλυμμένος οἰὸς ἀώτῳ,
βούλευε φρεσὶν ᾗσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.

ΟΔΥΣΣΕΙΑΣ Β.

Ἰθακησίων ἀγορά. Τηλεμάχου ἀποδημία.

The meeting summoned by Telemachus.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ὤρνυτ' ἄρ' ἐξ εὐνῆφιν Ὀδυσσῆος φίλος υἱὸς,
εἵματα ἑσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὤμῳ,
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
βῆ δ' ἴμεν ἐκ θαλάμοιο θεῷ ἐναλίγκιος ἄντην.
αἶψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσε
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιούς.
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
αὐτὰρ ἐπεί ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
βῆ ῥ' ἴμεν εἰς ἀγορὴν, παλάμῃ δ' ἔχε χάλκεον ἔγχος,
οὐκ οἶος, ἅμα τῷ γε κύνες πόδας ἀργοὶ ἕποντο.
θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη.
τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεῦντο·
ἕζετο δ' ἐν πατρὸς θώκῳ, εἶξαν δὲ γέροντες.

Speech of Aegyptius.

τοῖσι δ' ἔπειθ' ἥρως Αἰγύπτιος ἦρχ' ἀγορεύειν,
ὃς δὴ γήραϊ κυφὸς ἔην καὶ μυρία ᾔδη.
καὶ γὰρ τοῦ φίλος υἱὸς ἅμ' ἀντιθέῳ Ὀδυσῆι
Ἴλιον εἰς εὔπωλον ἔβη κοίλῃς ἐνὶ νηυσὶν,
Ἄντιφος αἰχμητής· τὸν δ' ἄγριος ἔκτανε Κύκλωψ

ἐν σπῆι γλαφυρῷ, πύματον δ' ὡπλίσσατο δόρπον.
τρεῖς δέ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστῆρσιν ὁμίλει,
Εὐρύνομος, δύο δ' αἰὲν ἔχον πατρώια ἔργα·
ἀλλ' οὐδ' ὣς τοῦ λήθετ' ὀδυρόμενος καὶ ἀχεύων.
τοῦ ὅ γε δακρυχέων ἀγορήσατο καὶ μετέειπε·
'*Κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω·*
οὔτε ποθ' ἡμετέρη ἀγορὴ γένετ' οὔτε θόωκος
ἐξ οὗ Ὀδυσσεὺς δῖος ἔβη κοίλῃς ἐνὶ νηυσί.
νῦν δὲ τίς ὧδ' ἤγειρε; τίνα χρειὼ τόσον ἵκει
ἠὲ νέων ἀνδρῶν, ἢ οἳ προγενέστεροί εἰσιν;
ἦέ τιν' ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιο,
ἥν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο;
ἦέ τι δήμιον ἄλλο πιφαύσκεται ἠδ' ἀγορεύει;
ἐσθλός μοι δοκεῖ εἶναι, ὀνήμενος. εἴθε οἱ αὐτῷ
Ζεὺς ἀγαθὸν τελέσειεν, ὅ τι φρεσὶν ᾗσι μενοινᾷ.'

Answer of Telemachus, and his appeal to the people.

Ὣς φάτο, χαῖρε δὲ φήμῃ Ὀδυσσῆος φίλος υἱὸς,
οὐδ' ἄρ' ἔτι δὴν ἧστο, μενοίνησεν δ' ἀγορεύειν,
στῆ δὲ μέσῃ ἀγορῇ· σκῆπτρον δέ οἱ ἔμβαλε χειρὶ
κῆρυξ Πεισήνωρ, πεπνυμένα μήδεα εἰδώς.
πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν·
'*Ὦ γέρον, οὐχ ἑκὰς οὗτος ἀνὴρ, τάχα δ' εἴσεαι αὐτὸς,*
ὃς λαὸν ἤγειρα· μάλιστα δέ μ' ἄλγος ἱκάνει.
οὔτε τιν' ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιο,
ἥν χ' ὑμῖν σάφα εἴπω, ὅτε πρότερός γε πυθοίμην,
οὔτε τι δήμιον ἄλλο πιφαύσκομαι οὐδ' ἀγορεύω,
ἀλλ' ἐμὸν αὐτοῦ χρεῖος, ὅ μοι κακὸν ἔμπεσεν οἴκῳ,
δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὅς ποτ' ἐν ὑμῖν
τοίσδεσσιν βασίλευε, πατὴρ δ' ὣς ἤπιος ἦεν·
νῦν δ' αὖ καὶ πολὺ μεῖζον, ὃ δὴ τάχα οἶκον ἅπαντα
πάγχυ διαῤῥαίσει, βίοτον δ' ἀπὸ πάμπαν ὀλέσσει.

μητέρι μοι μνηστῆρες ἐπέχραον οὐκ ἐθελούσῃ,
τῶν ἀνδρῶν φίλοι υἷες οἳ ἐνθάδε γ' εἰσὶν ἄριστοι,
οἳ πατρὸς μὲν ἐς οἶκον ἀπερρίγασι νέεσθαι
Ἰκαρίου, ὥς κ' αὐτὸς ἐεδνώσαιτο θύγατρα,
δοίη δ' ᾧ κ' ἐθέλοι καί οἱ κεχαρισμένος ἔλθοι.
οἱ δ' εἰς ἡμέτερον πωλεύμενοι ἤματα πάντα,
βοῦς ἱερεύοντες καὶ ὄις καὶ πίονας αἶγας,
εἰλαπινάζουσιν πίνουσί τε αἴθοπα οἶνον
μαψιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνὴρ
οἷος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμῦναι.
ἡμεῖς δ' οὔ νύ τι τοῖοι ἀμυνέμεν· ἦ καὶ ἔπειτα
λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκήν.
ἦ τ' ἂν ἀμυναίμην, εἴ μοι δύναμίς γε παρείη.
οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχαται, οὐδ' ἔτι καλῶς
οἶκος ἐμὸς διόλωλε· νεμεσσήθητε καὶ αὐτοί,
ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους,
οἳ περιναιετάουσι· θεῶν δ' ὑποδείσατε μῆνιν,
μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.
λίσσομαι ἠμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιστος,
ἥ τ' ἀνδρῶν ἀγορὰς ἠμὲν λύει ἠδὲ καθίζει·
σχέσθε, φίλοι, καί μ' οἶον ἐάσατε πένθεϊ λυγρῷ
τείρεσθ', εἰ μή πού τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς
δυσμενέων κάκ' ἔρεξεν ἐυκνήμιδας Ἀχαιούς,
τῶν μ' ἀποτινύμενοι κακὰ ῥέζετε δυσμενέοντες,
τούτους ὀτρύνοντες. ἐμοὶ δέ κε κέρδιον εἴη
ὑμέας ἐσθέμεναι κειμήλιά τε πρόβασίν τε.
εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἄν ποτε καὶ τίσις εἴη.
τόφρα γὰρ ἂν κατὰ ἄστυ ποτιπτυσσοίμεθα μύθῳ
χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη·
νῦν δέ μοι ἀπρήκτους ὀδύνας ἐμβάλλετε θυμῷ.'
Ὣς φάτο χωόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ,
δάκρυ' ἀναπρήσας· οἶκτος δ' ἕλε λαὸν ἅπαντα.

ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη
Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·
Ἀντίνοος δέ μιν οἶος ἀμειβόμενος προσέειπε·

Antinous retorts, and blames Penelope.

'Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, ποῖον ἔειπες
ἡμέας αἰσχύνων, ἐθέλοις δέ κε μῶμον ἀνάψαι.
σοὶ δ' οὔ τι μνηστῆρες Ἀχαιῶν αἴτιοί εἰσιν,
ἀλλὰ φίλη μήτηρ, ἥ τοι περὶ κέρδεα οἶδεν.
ἤδη γὰρ τρίτον ἐστὶν ἔτος, τάχα δ' εἶσι τέταρτον,
ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν.
πάντας μέν ῥ' ἔλπει, καὶ ὑπίσχεται ἀνδρὶ ἑκάστῳ,
ἀγγελίας προϊεῖσα· νόος δέ οἱ ἄλλα μενοινᾷ.
ἡ δὲ δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριξε·
στησαμένη μέγαν ἱστὸν ἐνὶ μεγάροισιν ὕφαινε,
λεπτὸν καὶ περίμετρον· ἄφαρ δ' ἡμῖν μετέειπε·
κοῦροι, ἐμοὶ μνηστῆρες, ἐπεὶ θάνε δῖος Ὀδυσσεὺς,
μίμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὅ κε φᾶρος
ἐκτελέσω, μή μοι μεταμώνια νήματ' ὄληται,
Λαέρτῃ ἥρωι ταφήιον, εἰς ὅτε κέν μιν
μοῖρ' ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο,
μή τίς μοι κατὰ δῆμον Ἀχαιιάδων νεμεσήσῃ,
αἴ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.
ὣς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγήνωρ.
ἔνθα καὶ ἠματίη μὲν ὑφαίνεσκεν μέγαν ἱστὸν,
νύκτας δ' ἀλλύεσκεν, ἐπεὶ δαΐδας παραθεῖτο.
ὣς τρίετες μὲν ἔληθε δόλῳ καὶ ἔπειθεν Ἀχαιούς·
ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὧραι,
καὶ τότε δή τις ἔειπε γυναικῶν, ἣ σάφα ᾔδη,
καὶ τήν γ' ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἱστόν.
ὣς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ' ὑπ' ἀνάγκης·
σοὶ δ' ὧδε μνηστῆρες ὑποκρίνονται, ἵν' εἰδῇς

αὐτὸς σῷ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί.
μητέρα σὴν ἀπόπεμψον, ἄνωχθι δέ μιν γαμέεσθαι
τῷ ὅτεῴ τε πατὴρ κέλεται καὶ ἁνδάνει αὐτῇ.
εἰ δ' ἔτ' ἀνιήσει γε πολὺν χρόνον υἷας Ἀχαιῶν,
τὰ φρονέουσ' ἀνὰ θυμὸν ἅ οἱ πέρι δῶκεν Ἀθήνη,
ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς
κέρδεά θ', οἷ' οὔ πώ τιν' ἀκούομεν οὐδὲ παλαιῶν,
τάων αἳ πάρος ἦσαν ἐυπλοκάμιδες Ἀχαιαί,
Τυρώ τ' Ἀλκμήνη τε ἐυστέφανός τε Μυκήνη·
τάων οὔ τις ὁμοῖα νοήματα Πηνελοπείῃ
ᾔδη· ἀτὰρ μὲν τοῦτό γ' ἐναίσιμον οὐκ ἐνόησε.
τόφρα γὰρ οὖν βίοτόν τε τεὸν καὶ κτήματ' ἔδονται,
ὄφρα κε κείνη τοῦτον ἔχῃ νόον, ὅν τινά οἱ νῦν
ἐν στήθεσσι τιθεῖσι θεοί. μέγα μὲν κλέος αὐτῇ
ποιεῖτ', αὐτὰρ σοί γε ποθὴν πολέος βιότοιο·
ἡμεῖς δ' οὔτ' ἐπὶ ἔργα πάρος γ' ἴμεν οὔτε πῃ ἄλλῃ,
πρίν γ' αὐτὴν γήμασθαι Ἀχαιῶν ᾧ κ' ἐθέλῃσι.'

Telemachus answers, and invokes the aid of Zeus.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
''Ἀντίνο', οὔ πως ἔστι δόμων ἀέκουσαν ἀπῶσαι
ἥ μ' ἔτεχ', ἥ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,
ζώει ὅ γ' ἢ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνειν
Ἰκαρίῳ, αἴ κ' αὐτὸς ἑκὼν ἀπὸ μητέρα πέμψω.
ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων
δώσει, ἐπεὶ μήτηρ στυγερὰς ἀρήσετ' ἐρινῦς
οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων
ἔσσεται· ὣς οὐ τοῦτον ἐγώ ποτε μῦθον ἐνίψω.
ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,
ἔξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαῖτας
ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους.
εἰ δ' ὑμῖν δοκέει τόδε λωΐτερον καὶ ἄμεινον

ἔμμεναι, ἀνδρὸς ἑνὸς βίοτον νήποινον ὀλέσθαι,
κείρετ᾽· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,
αἴ κέ ποθι Ζεὺς δῷσι παλίντιτα ἔργα γενέσθαι.
νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὄλοισθε.'

Zeus sends a favourable omen, which Halitherses interprets.

Ὣς φάτο Τηλέμαχος, τῷ δ᾽ αἰετὼ εὐρύοπα Ζεὺς
ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.
τὼ δ᾽ ἕως μέν ῥ᾽ ἐπέτοντο μετὰ πνοιῇς ἀνέμοιο,
πλησίω ἀλλήλοισι τιταινομένω πτερύγεσσιν·
ἀλλ᾽ ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἱκέσθην,
ἔνθ᾽ ἐπιδινηθέντε τιναξάσθην πτερὰ πολλά,
ἐς δ᾽ ἰδέτην πάντων κεφαλάς, ὄσσοντο δ᾽ ὄλεθρον,
δρυψαμένω δ᾽ ὀνύχεσσι παρειὰς ἀμφί τε δειρὰς
δεξιὼ ἤιξαν διά τ᾽ οἰκία καὶ πόλιν αὐτῶν.
θάμβησαν δ᾽ ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν·
ὥρμηναν δ᾽ ἀνὰ θυμὸν ἅ περ τελέεσθαι ἔμελλον.
τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἁλιθέρσης
Μαστορίδης· ὁ γὰρ οἶος ὁμηλικίην ἐκέκαστο
ὄρνιθας γνῶναι καὶ ἐναίσιμα μυθήσασθαι·
ὅ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπε·
'Κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω·
μνηστῆρσιν δὲ μάλιστα πιφαυσκόμενος τάδε εἴρω.
τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς
δὴν ἀπάνευθε φίλων ὢν ἔσσεται, ἀλλά που ἤδη
ἐγγὺς ἐὼν τοίσδεσσι φόνον καὶ κῆρα φυτεύει
πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,
οἳ νεμόμεσθ᾽ Ἰθάκην εὐδείελον. ἀλλὰ πολὺ πρὶν
φραζώμεσθ᾽ ὥς κεν καταπαύσομεν· οἱ δὲ καὶ αὐτοὶ
παυέσθων· καὶ γάρ σφιν ἄφαρ τόδε λώιόν ἐστιν.
οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ᾽ εὖ εἰδώς·

καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα
ὥς οἱ ἐμυθεόμην, ὅτε Ἴλιον εἰσανέβαινον
Ἀργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς.
φῆν κακὰ πολλὰ παθόντ', ὀλέσαντ' ἄπο πάντας ἑταίρους
ἄγνωστον πάντεσσιν ἐεικοστῷ ἐνιαυτῷ
οἴκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται.'

Eurymachus replies scornfully.

Τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ηὔδα·
'ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῖσι τέκεσσιν
οἴκαδ' ἰών, μή πού τι κακὸν πάσχωσιν ὀπίσσω·
ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι.
ὄρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἠελίοιο
φοιτῶσ', οὐδέ τε πάντες ἐναίσιμοι· αὐτὰρ Ὀδυσσεὺς
ὤλετο τῆλ', ὡς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ
ὤφελες. οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες,
οὐδέ κε Τηλέμαχον κεχολωμένον ὧδ' ἀνιείης,
σῷ οἴκῳ δῶρον ποτιδέγμενος, αἴ κε πόρῃσιν.
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
αἴ κε νεώτερον ἄνδρα παλαιά τε πολλά τε εἰδὼς
παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,
αὐτῷ μέν οἱ πρῶτον ἀνιηρέστερον ἔσται,
[πρῆξαι δ' ἔμπης οὔ τι δυνήσεται εἵνεκα τῶνδε·]
σοὶ δὲ, γέρον, θωὴν ἐπιθήσομεν ἥν κ' ἐνὶ θυμῷ
τίνων ἀσχάλλῃς· χαλεπὸν δέ τοι ἔσσεται ἄλγος.
Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός·
μητέρ' ἑὴν ἐς πατρὸς ἀνωγέτω ἀπονέεσθαι·
οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα
πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἕπεσθαι.
οὐ γὰρ πρὶν παύσεσθαι ὀίομαι υἷας Ἀχαιῶν
μνηστύος ἀργαλέης, ἐπεὶ οὔ τινα δείδιμεν ἔμπης,
οὔτ' οὖν Τηλέμαχον, μάλα περ πολύμυθον ἐόντα·

οὔτε θεοπροπίης ἐμπαζόμεθ', ἣν σύ, γεραιὲ,
μυθέαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.
χρήματα δ' αὖτε κακῶς βεβρώσεται, οὐδέ ποτ' ἶσα
ἔσσεται, ὄφρα κεν ἥ γε διατρίβῃσιν 'Αχαιοὺς
ὃν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἤματα πάντα
εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἄλλας
ἐρχόμεθ', ἃς ἐπιεικὲς ὀπυιέμεν ἐστὶν ἑκάστῳ.'

Telemachus asks for a ship that he may seek his father.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'Εὐρύμαχ' ἠδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ἀγαυοὶ,
ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω·
ἤδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες 'Αχαιοί.
ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ' ἑταίρους,
οἵ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.
εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἠμαθόεντα,
νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο,
ἤν τίς μοι εἴπῃσι βροτῶν, ἢ ὄσσαν ἀκούσω
ἐκ Διὸς, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
εἰ μέν κεν πατρὸς βίοτον καὶ νόστον ἀκούσω,
ἦ τ' ἂν, τρυχόμενός περ, ἔτι τλαίην ἐνιαυτόν·
εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' ἐόντος,
νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν
σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεα κτερεΐξω
πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω.'
Ἦ τοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἕζετο, τοῖσι δ' ἀνέστη
Μέντωρ, ὅς ῥ' 'Οδυσῆος ἀμύμονος ἦεν ἑταῖρος,
καί οἱ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα,
πείθεσθαί τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν·
ὅ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπε·

Mentor reproaches the people for disloyalty.

'Κέκλυτε δὴ νῦν μευ, 'Ιθακήσιοι, ὅττι κεν εἴπω·

μή τις ἔτι πρόφρων ἀγανὸς καὶ ἤπιος ἔστω
σκηπτοῦχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδὼς,
ἀλλ' αἰεὶ χαλεπός τ' εἴη καὶ αἴσυλα ῥέζοι,
ὡς οὔ τις μέμνηται Ὀδυσσῆος θείοιο
λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὣς ἤπιος ἦεν.
ἀλλ' ἦ τοι μνηστῆρας ἀγήνορας οὔ τι μεγαίρω
ἔρδειν ἔργα βίαια κακοῤῥαφίῃσι νόοιο·
σφὰς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως
οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.
νῦν δ' ἄλλῳ δήμῳ νεμεσίζομαι, οἷον ἅπαντες
ἧσθ' ἄνεῳ, ἀτὰρ οὔ τι καθαπτόμενοι ἐπέεσσι
παύρους μνηστῆρας κατερύκετε πολλοὶ ἐόντες.'
Τὸν δ' Εὐηνορίδης Λειώκριτος ἀντίον ηὔδα·
'Μέντορ ἀταρτηρὲ, φρένας ἠλεὲ, ποῖον ἔειπες
ἡμέας ὀτρύνων καταπαυέμεν. ἀργαλέον δὲ
ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί.
εἴ περ γάρ κ' Ὀδυσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν
δαινυμένους κατὰ δῶμα ἑὸν μνηστῆρας ἀγαυοὺς
ἐξελάσαι μεγάροιο μενοινήσει' ἐνὶ θυμῷ,
οὔ κέν οἱ κεχάροιτο γυνὴ, μάλα περ χατέουσα,
ἐλθόντ', ἀλλά κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι,
εἰ πλεόνεσσι μάχοιτο· σὺ δ' οὐ κατὰ μοῖραν ἔειπες.
ἀλλ' ἄγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἔργα ἕκαστος,
τούτῳ δ' ὀτρυνέει Μέντωρ ὁδὸν ἠδ' Ἁλιθέρσης,
οἵ τέ οἱ ἐξ ἀρχῆς πατρώιοί εἰσιν ἑταῖροι.
ἀλλ', ὀίω, καὶ δηθὰ καθήμενος ἀγγελιάων
πεύσεται εἰν Ἰθάκῃ, τελέει δ' ὁδὸν οὔ ποτε ταύτην.'
Ὣς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρήν.
οἱ μὲν ἄρ' ἐσκίδναντο ἑὰ πρὸς δώμαθ' ἕκαστος,
μνηστῆρες δ' ἐς δώματ' ἴσαν θείου Ὀδυσῆος.

Athene appears in answer to Telemachus' prayer,

Τηλέμαχος δ' ἀπάνευθε κιὼν ἐπὶ θῖνα θαλάσσης,

χεῖρας νιψάμενος πολιῆς ἁλὸς, εὔχετ' Ἀθήνῃ·
  ‘Κλῦθί μοι, ὃ χθιζὸς θεὸς ἤλυθες ἡμέτερον δῶ
καί μ' ἐν νηῒ κέλευσας ἐπ' ἠεροειδέα πόντον,
νόστον πευσόμενον πατρὸς δὴν οἰχομένοιο,
ἔρχεσθαι· τὰ δὲ πάντα διατρίβουσιν Ἀχαιοὶ,
μνηστῆρες δὲ μάλιστα, κακῶς ὑπερηνορέοντες.’
  Ὣς ἔφατ' εὐχόμενος, σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη,
Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδὴν,
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
  ‘Τηλέμαχ', οὐδ' ὄπιθεν κακὸς ἔσσεαι οὐδ' ἀνοήμων,
εἰ δή τοι σοῦ πατρὸς ἐνέστακται μένος ἠΰ,
οἷος κεῖνος ἔην τελέσαι ἔργον τε ἔπος τε.
οὔ τοι ἔπειθ' ἁλίη ὁδὸς ἔσσεται οὐδ' ἀτέλεστος.
εἰ δ' οὐ κείνου γ' ἐσσὶ γόνος καὶ Πηνελοπείης,
οὐ σέ γ' ἔπειτα ἔολπα τελευτήσειν ἃ μενοινᾷς.
παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,
οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.
ἀλλ' ἐπεὶ οὐδ' ὄπιθεν κακὸς ἔσσεαι οὐδ' ἀνοήμων,
οὐδέ σε πάγχυ γε μῆτις Ὀδυσσῆος προλέλοιπεν,
ἐλπωρή τοι ἔπειτα τελευτῆσαι τάδε ἔργα.
τῷ νῦν μνηστήρων μὲν ἔα βουλήν τε νόον τε
ἀφραδέων, ἐπεὶ οὔ τι νοήμονες οὐδὲ δίκαιοι·
οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν,
ὃς δή σφι σχεδόν ἐστιν, ἐπ' ἤματι πάντας ὀλέσθαι.
σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται ἣν σύ μενοινᾷς·

and promises to accompany him.

τοῖος γάρ τοι ἑταῖρος ἐγὼ πατρώιός εἰμι,
ὅς τοι νῆα θοὴν στελέω καὶ ἅμ' ἕψομαι αὐτός.
ἀλλὰ σὺ μὲν πρὸς δώματ' ἰὼν μνηστῆρσιν ὁμίλει,
ὅπλισσόν τ' ἤια καὶ ἄγγεσιν ἄρσον ἅπαντα,
οἶνον ἐν ἀμφιφορεῦσι, καὶ ἄλφιτα, μυελὸν ἀνδρῶν,

δέρμασιν ἐν πυκινοῖσιν· ἐγὼ δ᾽ ἀνὰ δῆμον ἑταίρους
αἶψ᾽ ἐθελοντῆρας συλλέξομαι. εἰσὶ δὲ νῆες
πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέαι ἠδὲ παλαιαί·
τάων μέν τοι ἐγὼν ἐπιόψομαι ἥ τις ἀρίστη,
ὦκα δ᾽ ἐφοπλίσσαντες ἐνήσομεν εὐρέϊ πόντῳ.᾽
  Ὣς φάτ᾽ Ἀθηναίη, κούρη Διός· οὐδ᾽ ἄρ᾽ ἔτι δὴν
Τηλέμαχος παρέμιμνεν, ἐπεὶ θεοῦ ἔκλυεν αὐδήν.

Telemachus makes a spirited answer to the taunts of Antinous;

βῆ δ᾽ ἴμεναι πρὸς δῶμα, φίλον τετιημένος ἦτορ,
εὗρε δ᾽ ἄρα μνηστῆρας ἀγήνορας ἐν μεγάροισιν,
αἶγας ἀνιεμένους σιάλους θ᾽ εὕοντας ἐν αὐλῇ.
Ἀντίνοος δ᾽ ἰθὺς γελάσας κίε Τηλεμάχοιο·
ἔν τ᾽ ἄρα οἱ φῦ χειρὶ ἔπος τ᾽ ἔφατ᾽ ἔκ τ᾽ ὀνόμαζε·
  ᾽Τηλέμαχ᾽ ὑψαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο
ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,
ἀλλά μοι ἐσθιέμεν καὶ πινέμεν, ὡς τὸ πάρος περ.
ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοὶ,
νῆα καὶ ἐξαίτους ἐρέτας, ἵνα θᾶσσον ἵκηαι
ἐς Πύλον ἠγαθέην μετ᾽ ἀγαυοῦ πατρὸς ἀκουήν.᾽
  Τὸν δ᾽ αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
᾽Ἀντίνο᾽, οὔ πως ἔστιν ὑπερφιάλοισι μεθ᾽ ὑμῖν
δαίνυσθαί τ᾽ ἀκέοντα καὶ εὐφραίνεσθαι ἕκηλον.
ἦ οὐχ ἅλις ὡς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ
κτήματ᾽ ἐμὰ, μνηστῆρες, ἐγὼ δ᾽ ἔτι νήπιος ἦα;
νῦν δ᾽ ὅτε δὴ μέγας εἰμὶ καὶ ἄλλων μῦθον ἀκούων
πυνθάνομαι, καὶ δή μοι ἀέξεται ἔνδοθι θυμὸς,
πειρήσω ὥς κ᾽ ὔμμι κακὰς ἐπὶ κῆρας ἰήλω,
ἠὲ Πύλονδ᾽ ἐλθὼν, ἢ αὐτοῦ τῷδ᾽ ἐνὶ δήμῳ.
εἶμι μὲν, οὐδ᾽ ἁλίη ὁδὸς ἔσσεται ἣν ἀγορεύω,
ἔμπορος· οὐ γὰρ νηὸς ἐπήβολος οὐδ᾽ ἐρετάων
γίγνομαι· ὥς νύ που ὔμμιν ἐείσατο κέρδιον εἶναι.᾽

Ἦ ῥα, καὶ ἐκ χειρὸς χεῖρα σπάσατ' Ἀντινόοιο
[ῥεῖα· μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο].
οἱ δ' ἐπελώβευον καὶ ἐκερτόμεον ἐπέεσσιν·
ὧδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων·
'Ἦ μάλα Τηλέμαχος φόνον ἡμῖν μερμηρίζει.
ἤ τινας ἐκ Πύλου ἄξει ἀμύντορας ἠμαθόεντος,
ἢ ὅ γε καὶ Σπάρτηθεν, ἐπεί νύ περ ἵεται αἰνῶς·
ἠὲ καὶ εἰς Ἐφύρην ἐθέλει, πίειραν ἄρουραν,
ἐλθεῖν, ὄφρ' ἔνθεν θυμοφθόρα φάρμακ' ἐνείκῃ,
ἐν δὲ βάλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσσῃ.'
Ἄλλος δ' αὖτ' εἴπεσκε νέων ὑπερηνορεόντων·
'τίς δ' οἶδ' εἴ κε καὶ αὐτὸς ἰὼν κοίλης ἐπὶ νηὸς
τῆλε φίλων ἀπόληται ἀλώμενος ὥς περ Ὀδυσσεύς;
οὕτω κεν καὶ μᾶλλον ὀφέλλειεν πόνον ἄμμιν·
κτήματα γάρ κεν πάντα δασαίμεθα, οἰκία δ' αὖτε
τούτου μητέρι δοῖμεν ἔχειν ἠδ' ὅς τις ὀπυίοι.'

bids Euryclea make provision for his voyage,

Ὣς φάν· ὁ δ' ὑψόροφον θάλαμον κατεβήσετο πατρὸς,
εὐρὺν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο
ἐσθής τ' ἐν χηλοῖσιν ἅλις τ' εὐῶδες ἔλαιον·
ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἡδυπότοιο
ἕστασαν, ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες,
ἑξείης ποτὶ τοῖχον ἀρηρότες, εἴ ποτ' Ὀδυσσεὺς
οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας.
κλῃσταὶ δ' ἔπεσαν σανίδες πυκινῶς ἀραρυῖαι,
δικλίδες· ἐν δὲ γυνὴ ταμίη νύκτας τε καὶ ἦμαρ
ἔσχ', ἣ πάντ' ἐφύλασσε νόου πολυϊδρείῃσιν,
Εὐρύκλει', Ὦπος θυγάτηρ Πεισηνορίδαο.
τὴν τότε Τηλέμαχος προσέφη θαλαμόνδε καλέσσας·
'Μαῖ', ἄγε δή μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον
ἡδὺν, ὅτις μετὰ τὸν λαρώτατος ὃν σὺ φυλάσσεις,

κεῖνον ὀιομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι
διογενὴς Ὀδυσεὺς θάνατον καὶ κῆρας ἀλύξας.
δώδεκα δ' ἔμπλησον καὶ πώμασιν ἄρσον ἅπαντας.
ἐν δέ μοι ἄλφιτα χεῦον ἐϋῤῥαφέεσσι δοροῖσιν·
εἴκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς.
αὐτὴ δ' οἴη ἴσθι· τὰ δ' ἀθρόα πάντα τετύχθω·
ἑσπέριος γὰρ ἐγὼν αἱρήσομαι, ὁππότε κεν δὴ
μήτηρ εἰς ὑπερῷ' ἀναβῇ κοίτου τε μέδηται.
εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἠμαθόεντα,
νόστον πευσόμενος πατρὸς φίλου, ἤν που ἀκούσω.'
Ὣς φάτο, κώκυσεν δὲ φίλη τροφὸς Εὐρύκλεια,
καί ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
'Τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα
ἔπλετο; πῇ δ' ἐθέλεις ἰέναι πολλὴν ἐπὶ γαῖαν
μοῦνος ἐὼν ἀγαπητός; ὁ δ' ὤλετο τηλόθι πάτρης
διογενὴς Ὀδυσεὺς ἀλλογνώτῳ ἐνὶ δήμῳ.
οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὀπίσσω,
ὥς κε δόλῳ φθίῃς, τάδε δ' αὐτοὶ πάντα δάσονται.
ἀλλὰ μέν' αὖθ' ἐπὶ σοῖσι καθήμενος· οὐδέ τί σε χρὴ
πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάλησθαι.'

and binds her to secresy.

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'Θάρσει, μαῖ', ἐπεὶ οὔ τοι ἄνευ θεοῦ ἥδε γε βουλή.
ἀλλ' ὄμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,
πρίν γ' ὅτ' ἂν ἑνδεκάτη τε δυωδεκάτη τε γένηται,
ἢ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,
ὡς ἂν μὴ κλαίουσα κατὰ χρόα καλὸν ἰάπτῃ.'
Ὣς ἄρ' ἔφη, γρηὺς δὲ θεῶν μέγαν ὅρκον ἀπώμνυ.
αὐτὰρ ἐπεί ῥ' ὄμοσέν τε τελεύτησέν τε τὸν ὅρκον,
αὐτίκ' ἔπειτά οἱ οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσεν,
ἐν δέ οἱ ἄλφιτα χεῦεν ἐϋῤῥαφέεσσι δοροῖσι·
Τηλέμαχος δ' ἐς δώματ' ἰὼν μνηστῆρσιν ὁμίλει.

Athena procures and mans a ship, and they set sail together.

Ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
Τηλεμάχῳ δ' εἰκυῖα κατὰ πτόλιν ᾤχετο πάντη,
καί ῥα ἑκάστῳ φωτὶ παρισταμένη φάτο μῦθον,
ἑσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγει.
ἡ δ' αὖτε Φρονίοιο Νοήμονα φαίδιμον υἱὸν
ᾔτεε νῆα θοήν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.
Δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί·
καὶ τότε νῆα θοὴν ἅλαδ' εἴρυσε, πάντα δ' ἐν αὐτῇ
ὅπλ' ἐτίθει, τά τε νῆες ἐύσσελμοι φορέουσι.
στῆσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἑταῖροι
ἀθρόοι ἠγερέθοντο· θεὰ δ' ὤτρυνεν ἕκαστον.
Ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
βῆ δ' ἴμεναι πρὸς δώματ' Ὀδυσσῆος θείοιο·
ἔνθα μνηστήρεσσιν ἐπὶ γλυκὺν ὕπνον ἔχευε,
πλάζε δὲ πίνοντας, χειρῶν δ' ἔκβαλλε κύπελλα.
οἱ δ' εὕδειν ὤρνυντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν
εἵατ', ἐπεί σφισιν ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν.
αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη
ἐκπροκαλεσσαμένη μεγάρων εὖ ναιεταόντων,
Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν·
'Τηλέμαχ', ἤδη μέν τοι ἐυκνήμιδες ἑταῖροι
εἵατ' ἐπήρετμοι, τὴν σὴν ποτιδέγμενοι ὁρμήν·
ἀλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο.'
Ὣς ἄρα φωνήσασ' ἡγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο.
αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
εὗρον ἔπειτ' ἐπὶ θινὶ κάρη κομόωντας ἑταίρους.
τοῖσι δὲ καὶ μετέειφ' ἱερὴ ἲς Τηλεμάχοιο·
'Δεῦτε, φίλοι, ἤια φερώμεθα· πάντα γὰρ ἤδη

ἀθρό' ἐνὶ μεγάρῳ· μήτηρ δ' ἐμοὶ οὔ τι πέπυσται,
οὐδ' ἄλλαι δμωαί, μία δ' οἴη μῦθον ἄκουσεν.'
῞Ως ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἕποντο.
οἱ δ' ἄρα πάντα φέροντες ἐυσσέλμῳ ἐπὶ νηὶ
κάτθεσαν, ὡς ἐκέλευσεν Ὀδυσσῆος φίλος υἱός.
ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη,
νηὶ δ' ἐνὶ πρύμνῃ κατ' ἄρ' ἕζετο· ἄγχι δ' ἄρ' αὐτῆς
ἕζετο Τηλέμαχος· τοὶ δὲ πρυμνήσι' ἔλυσαν,
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθῖζον.
τοῖσιν δ' ἴκμενον οὖρον ἵει γλαυκῶπις Ἀθήνη,
ἀκραῆ Ζέφυρον, κελάδοντ' ἐπὶ οἴνοπα πόντον.
Τηλέμαχος δ' ἑτάροισιν ἐποτρύνας ἐκέλευσεν
ὅπλων ἅπτεσθαι· τοὶ δ' ὀτρύνοντος ἄκουσαν.
ἱστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμης
στῆσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν,
ἕλκον δ' ἱστία λευκὰ ἐυστρέπτοισι βοεῦσιν.
ἔπρησεν δ' ἄνεμος μέσον ἱστίον, ἀμφὶ δὲ κῦμα
στείρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
δησάμενοι δ' ἄρα ὅπλα θοὴν ἀνὰ νῆα μέλαιναν
στήσαντο κρητῆρας ἐπιστεφέας οἴνοιο,
λεῖβον δ' ἀθανάτοισι θεοῖς αἰειγενέτῃσιν,
ἐκ πάντων δὲ μάλιστα Διὸς γλαυκώπιδι κούρῃ.
παννυχίη μέν ῥ' ἥ γε καὶ ἠῶ πεῖρε κέλευθον.

ΟΔΥΣΣΕΙΑΣ Γ.

Τὰ ἐν Πύλῳ.

Athena and Telemachus arrive and are welcomed at Pylos.

Ἠέλιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην,
οὐρανὸν ἐς πολύχαλκον, ἵν' ἀθανάτοισι φαείνοι
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν·
οἱ δὲ Πύλον, Νηλῆος ἐυκτίμενον πτολίεθρον,
ἷξον· τοὶ δ' ἐπὶ θινὶ θαλάσσης ἱερὰ ῥέζον,
ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτῃ.
ἐννέα δ' ἕδραι ἔσαν, πεντηκόσιοι δ' ἐν ἑκάστῃ
εἵατο, καὶ προὔχοντο ἑκάστοθι ἐννέα ταύρους.
εὖθ' οἱ σπλάγχν' ἐπάσαντο, θεῷ δ' ἐπὶ μηρί' ἔκαιον,
οἱ δ' ἰθὺς κατάγοντο, ἰδ' ἱστία νηὸς ἐίσης
στεῖλαν ἀείραντες, τὴν δ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί·
ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη.
τὸν προτέρη προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
'Τηλέμαχ', οὐ μέν σε χρὴ ἔτ' αἰδοῦς οὐδ' ἠβαιόν·
τοὔνεκα γὰρ καὶ πόντον ἐπέπλως, ὄφρα πύθηαι
πατρὸς, ὅπου κύθε γαῖα καὶ ὅν τινα πότμον ἐπέσπεν.
ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἱπποδάμοιο·
εἴδομεν ἥν τινα μῆτιν ἐνὶ στήθεσσι κέκευθε.
λίσσεσθαι δέ μιν αὐτὸς, ὅπως νημερτέα εἴπῃ·
ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστί.'
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·

‘ Μέντορ, πῶς τ᾽ ἄρ᾽ ἴω πῶς τ᾽ ἂρ προσπτύξομαι αὐτόν;
οὐδέ τί πω μύθοισι πεπείρημαι πυκινοῖσιν·
αἰδὼς δ᾽ αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι.’
Τὸν δ᾽ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
‘ Τηλέμαχ᾽, ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῇσι νοήσεις,
ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ ὀίω
οὔ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε.’
Ὣς ἄρα φωνήσασ᾽ ἡγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ᾽ ἔπειτα μετ᾽ ἴχνια βαῖνε θεοῖο.
ἶξον δ᾽ ἐς Πυλίων ἀνδρῶν ἄγυρίν τε καὶ ἕδρας,
ἔνθ᾽ ἄρα Νέστωρ ἧστο σὺν υἱάσιν, ἀμφὶ δ᾽ ἑταῖροι
δαῖτ᾽ ἐντυνόμενοι κρέατ᾽ ὤπτων ἄλλα τ᾽ ἔπειρον.
οἱ δ᾽ ὡς οὖν ξείνους ἴδον, ἀθρόοι ἦλθον ἅπαντες,
χερσίν τ᾽ ἠσπάζοντο καὶ ἑδριάασθαι ἄνωγον.
πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν
ἀμφοτέρων ἕλε χεῖρα καὶ ἵδρυσεν παρὰ δαιτὶ
κώεσιν ἐν μαλακοῖσιν, ἐπὶ ψαμάθοις ἁλίῃσι,
πάρ τε κασιγνήτῳ Θρασυμήδεϊ καὶ πατέρι ᾧ·
δῶκε δ᾽ ἄρα σπλάγχνων μοίρας, ἐν δ᾽ οἶνον ἔχευε
χρυσείῳ δέπαϊ· δειδισκόμενος δὲ προσηύδα
Παλλάδ᾽ Ἀθηναίην, κούρην Διὸς αἰγιόχοιο·
‘ Εὔχεο νῦν, ὦ ξεῖνε, Ποσειδάωνι ἄνακτι·
τοῦ γὰρ καὶ δαίτης ἠντήσατε δεῦρο μολόντες.
αὐτὰρ ἐπὴν σπείσῃς τε καὶ εὔξεαι, ἣ θέμις ἐστί,
δὸς καὶ τούτῳ ἔπειτα δέπας μελιηδέος οἴνου
σπεῖσαι, ἐπεὶ καὶ τοῦτον ὀίομαι ἀθανάτοισιν
εὔχεσθαι· πάντες δὲ θεῶν χατέουσ᾽ ἄνθρωποι.
ἀλλὰ νεώτερός ἐστιν, ὁμηλικίη δ᾽ ἐμοὶ αὐτῷ·
τοὔνεκα σοὶ προτέρῳ δώσω χρύσειον ἄλεισον.’
Ὣς εἰπὼν ἐν χερσὶ τίθει δέπας ἡδέος οἴνου·
χαῖρε δ᾽ Ἀθηναίη πεπνυμένῳ ἀνδρὶ δικαίῳ,
οὕνεκά οἱ προτέρῃ δῶκε χρύσειον ἄλεισον.

αὐτίκα δ' εὔχετο πολλὰ Ποσειδάωνι ἄνακτι.
'Κλῦθι, Ποσείδαον γαιήοχε, μηδὲ μεγήρῃς
ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα.
Νέστορι μὲν πρώτιστα καὶ υἱάσι κῦδος ὄπαζε,
αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσαν ἀμοιβὴν
σύμπασιν Πυλίοισιν ἀγακλειτῆς ἑκατόμβης.
δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι,
οὕνεκα δεῦρ' ἱκόμεσθα θοῇ σὺν νηὶ μελαίνῃ.'
Ὣς ἄρ' ἔπειτ' ἠρᾶτο καὶ αὐτὴ πάντα τελεύτα·
δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον.
ὣς δ' αὔτως ἠρᾶτο Ὀδυσσῆος φίλος υἱός.
οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,
μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ.
'Νῦν δὴ κάλλιόν ἐστι μεταλλῆσαι καὶ ἐρέσθαι
ξείνους, οἵ τινές εἰσιν, ἐπεὶ τάρπησαν ἐδωδῆς.
ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;
ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε,
οἷά τε ληιστῆρες, ὑπεὶρ ἅλα, τοί τ' ἀλόωνται
ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖσι φέροντες;'

Telemachus explains to Nestor the reason of their journey.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
θαρσήσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη
θῆχ', ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο
[ἠδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν]·
'Ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
εἴρεαι ὁππόθεν εἰμέν· ἐγὼ δέ κέ τοι καταλέξω.
ἡμεῖς ἐξ Ἰθάκης ὑπονηίου εἰλήλουθμεν·
πρῆξις δ' ἥδ' ἰδίη, οὐ δήμιος, ἣν ἀγορεύω.
πατρὸς ἐμοῦ κλέος εὐρὺ μετέρχομαι, ἤν που ἀκούσω,

δίου Ὀδυσσῆος ταλασίφρονος, ὅν ποτέ φασι
σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλαπάξαι.
ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσὶν πολέμιζον,
πευθόμεθ', ἧχι ἕκαστος ἀπώλετο λυγρὸν ὄλεθρον,
κείνου δ' αὖ καὶ ὄλεθρον ἀπευθέα θῆκε Κρονίων.
οὐ γάρ τις δύναται σάφα εἰπέμεν ὁππόθ' ὄλωλεν,
εἴθ' ὅ γ' ἐπ' ἠπείρου δάμη ἀνδράσι δυσμενέεσσιν,
εἴτε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.
τοὔνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἴ κ' ἐθέλῃσθα
κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὄπωπας
ὀφθαλμοῖσι τεοῖσιν, ἢ ἄλλου μῦθον ἄκουσας
πλαζομένου· περὶ γάρ μιν ὀϊζυρὸν τέκε μήτηρ.
μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
ἀλλ' εὖ μοι κατάλεξον ὅπως ἤντησας ὀπωπῆς.
λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμὸς, ἐσθλὸς Ὀδυσσεὺς,
ἢ ἔπος ἠέ τι ἔργον ὑποστὰς ἐξετέλεσσε
δήμῳ ἔνι Τρώων, ὅθι πάσχετε πήματ' Ἀχαιοί·
τῶν νῦν μοι μνῆσαι, καί μοι νημερτὲς ἐνίσπες.'

Nestor recounts the sufferings of the Greeks after the fall of Troy.

Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
'ὦ φίλ', ἐπεί μ' ἔμνησας ὀϊζύος, ἣν ἐν ἐκείνῳ
δήμῳ ἀνέτλημεν μένος ἄσχετοι υἷες Ἀχαιῶν,
ἠμὲν ὅσα ξὺν νηυσὶν ἐπ' ἠεροειδέα πόντον
πλαζόμενοι κατὰ ληΐδ', ὅπῃ ἄρξειεν Ἀχιλλεὺς,
ἠδ' ὅσα καὶ περὶ ἄστυ μέγα Πριάμοιο ἄνακτος
μαρνάμεθ'· ἔνθα δ' ἔπειτα κατέκταθεν ὅσσοι ἄριστοι.
ἔνθα μὲν Αἴας κεῖται Ἀρήιος, ἔνθα δ' Ἀχιλλεὺς,
ἔνθα δὲ Πάτροκλος, θεόφιν μήστωρ ἀτάλαντος,
ἔνθα δ' ἐμὸς φίλος υἱὸς, ἅμα κρατερὸς καὶ ἀμύμων,
Ἀντίλοχος, περὶ μὲν θείειν ταχὺς ἠδὲ μαχητής·
ἄλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακά· τίς κεν ἐκεῖνα

πάντα γε μυθήσαιτο καταθνητῶν ἀνθρώπων;
οὐδ' εἰ πεντάετές γε καὶ ἑξάετες παραμίμνων
ἐξερέοις ὅσα κεῖθι πάθον κακὰ δῖοι Ἀχαιοί·
πρίν κεν ἀνιηθεὶς σὴν πατρίδα γαῖαν ἵκοιο.
εἰνάετες γάρ σφιν κακὰ ῥάπτομεν ἀμφιέποντες
παντοίοισι δόλοισι, μόγις δ' ἐτέλεσσε Κρονίων.
ἔνθ' οὔ τίς ποτε μῆτιν ὁμοιωθήμεναι ἄντην
ἤθελ', ἐπεὶ μάλα πολλὸν ἐνίκα δῖος Ὀδυσσεὺς
παντοίοισι δόλοισι, πατὴρ τεός, εἰ ἐτεόν γε
κείνου ἔκγονός ἐσσι· σέβας μ' ἔχει εἰσορόωντα.
ἦ τοι γὰρ μῦθοί γε ἐοικότες, οὐδέ κε φαίης
ἄνδρα νεώτερον ὧδε ἐοικότα μυθήσασθαι.
ἔνθ' ἦ τοι εἵως μὲν ἐγὼ καὶ δῖος Ὀδυσσεὺς
οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν οὔτ' ἐνὶ βουλῇ,
ἀλλ' ἕνα θυμὸν ἔχοντε νόῳ καὶ ἐπίφρονι βουλῇ
φραζόμεθ' Ἀργείοισιν ὅπως ὄχ' ἄριστα γένοιτο.
αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπήν,
βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιούς,
καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μήδετο νόστον
Ἀργείοις, ἐπεὶ οὔ τι νοήμονες οὐδὲ δίκαιοι
πάντες ἔσαν· τῷ σφεων πολέες κακὸν οἶτον ἐπέσπον
μήνιος ἐξ ὀλοῆς γλαυκώπιδος ὀβριμοπάτρης,
ἥ τ' ἔριν Ἀτρείδῃσι μετ' ἀμφοτέροισιν ἔθηκε.
τὼ δὲ καλεσσαμένω ἀγορὴν ἐς πάντας Ἀχαιούς,
μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἐς ἠέλιον καταδύντα,
οἱ δ' ἦλθον οἴνῳ βεβαρηότες υἷες Ἀχαιῶν,
μῦθον μυθείσθην, τοῦ εἵνεκα λαὸν ἄγειραν.
ἔνθ' ἦ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς
νόστου μιμνήσκεσθαι ἐπ' εὐρέα νῶτα θαλάσσης,
οὐδ' Ἀγαμέμνονι πάμπαν ἑήνδανε· βούλετο γάρ ῥα
λαὸν ἐρυκακέειν, ῥέξαι θ' ἱερὰς ἑκατόμβας,
ὡς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιτο,

νήπιος, οὐδὲ τὸ ᾔδη, ὃ οὐ πείσεσθαι ἔμελλεν·
οὐ γάρ τ' αἶψα θεῶν τρέπεται νόος αἰὲν ἐόντων.
ὣς τὼ μὲν χαλεποῖσιν ἀμειβομένω ἐπέεσσιν
ἕστασαν· οἱ δ' ἀνόρουσαν ἐυκνήμιδες Ἀχαιοὶ
ἠχῇ θεσπεσίῃ, δίχα δέ σφισιν ἥνδανε βουλή.
νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὁρμαίνοντες
ἀλλήλοις· ἐπὶ γὰρ Ζεὺς ἤρτυε πῆμα κακοῖο·
ἠῶθεν δ' οἱ μὲν νέας ἕλκομεν εἰς ἅλα δῖαν
κτήματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναῖκας.
ἡμίσεες δ' ἄρα λαοὶ ἐρητύοντο μένοντες
αὖθι παρ' Ἀτρείδῃ Ἀγαμέμνονι, ποιμένι λαῶν·
ἡμίσεες δ' ἀναβάντες ἐλαύνομεν· αἱ δὲ μάλ' ὦκα
ἔπλεον, ἐστόρεσεν δὲ θεὸς μεγακήτεα πόντον.
ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν,
οἴκαδε ἱέμενοι· Ζεὺς δ' οὔ πω μήδετο νόστον,
σχέτλιος, ὅς ῥ' ἔριν ὦρσε κακὴν ἔπι δεύτερον αὖτις.
οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας
ἀμφ' Ὀδυσῆα ἄνακτα δαΐφρονα, ποικιλομήτην,
αὖτις ἐπ' Ἀτρείδῃ Ἀγαμέμνονι ἦρα φέροντες·
αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέσιν, αἵ μοι ἕποντο,
φεῦγον, ἐπεὶ γίγνωσκον ὃ δὴ κακὰ μήδετο δαίμων.
φεῦγε δὲ Τυδέος υἱὸς Ἀρήιος, ὦρσε δ' ἑταίρους.
ὀψὲ δὲ δὴ μετὰ νῶι κίε ξανθὸς Μενέλαος,
ἐν Λέσβῳ δ' ἔκιχεν δολιχὸν πλόον ὁρμαίνοντας,
ἢ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης,
νήσου ἔπι Ψυρίης, αὐτὴν ἐπ' ἀριστέρ' ἔχοντες,
ἢ ὑπένερθε Χίοιο, παρ' ἠνεμόεντα Μίμαντα.
ᾐτέομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ ὅ γ' ἡμῖν
δεῖξε, καὶ ἠνώγει πέλαγος μέσον εἰς Εὔβοιαν
τέμνειν, ὄφρα τάχιστα ὑπὲκ κακότητα φύγοιμεν.
ὦρτο δ' ἐπὶ λιγὺς οὖρος ἀήμεναι· αἱ δὲ μάλ' ὦκα
ἰχθυόεντα κέλευθα διέδραμον, ἐς δὲ Γεραιστὸν

ἐννύχιαι κατάγοντο· Ποσειδάωνι δὲ ταύρων
πολλ᾽ ἐπὶ μῆρ᾽ ἔθεμεν, πέλαγος μέγα μετρήσαντες·
τέτρατον ἦμαρ ἔην, ὅτ᾽ ἐν Ἄργεϊ νῆας ἐίσας
Τυδείδεω ἕταροι Διομήδεος ἱπποδάμοιο
ἵστασαν· αὐτὰρ ἐγώ γε Πύλονδ᾽ ἔχον, οὐδέ ποτ᾽ ἔσβη
οὖρος, ἐπειδὴ πρῶτα θεὸς προέηκεν ἀῆναι.
ὣς ἦλθον, φίλε τέκνον, ἀπευθὴς, οὐδέ τι οἶδα
κείνων, οἵ τ᾽ ἐσάωθεν Ἀχαιῶν οἵ τ᾽ ἀπόλοντο.
ὅσσα δ᾽ ἐνὶ μεγάροισι καθήμενος ἡμετέροισι
πεύθομαι, ἣ θέμις ἐστὶ, δαήσεαι, οὐδέ σε κεύσω.
εὖ μὲν Μυρμιδόνας φάσ᾽ ἐλθέμεν ἐγχεσιμώρους,
οὓς ἄγ᾽ Ἀχιλλῆος μεγαθύμου φαίδιμος υἱὸς,
εὖ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν υἱόν.
πάντας δ᾽ Ἰδομενεὺς Κρήτην εἰσήγαγ᾽ ἑταίρους,
οἳ φύγον ἐκ πολέμου, πόντος δέ οἱ οὔ τιν᾽ ἀπηύρα.
Ἀτρείδην δὲ καὶ αὐτοὶ ἀκούετε νόσφιν ἐόντες,
ὥς τ᾽ ἦλθ᾽ ὥς τ᾽ Αἴγισθος ἐμήσατο λυγρὸν ὄλεθρον.
ἀλλ᾽ ἦ τοι κεῖνος μὲν ἐπισμυγερῶς ἀπέτισεν,
ὡς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι
ἀνδρὸς, ἐπεὶ καὶ κεῖνος ἐτίσατο πατροφονῆα,
Αἴγισθον δολόμητιν, ὅ οἱ πατέρα κλυτὸν ἔκτα.
[καὶ σὺ, φίλος, μάλα γάρ σ᾽ ὁρόω καλόν τε μέγαν τε,
ἄλκιμος ἔσσ᾽, ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.]᾽

Telemachus despairs of the state of affairs in his home.

Τὸν δ᾽ αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
‘ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
καὶ λίην κεῖνος μὲν ἐτίσατο, καί οἱ Ἀχαιοὶ
οἴσουσι κλέος εὐρὺ καὶ ἐσσομένοισι πυθέσθαι.
αἳ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν περιθεῖεν,
τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς,
οἵ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανόωνται.

ἀλλ' οὔ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον,
πατρί τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρὴ τετλάμεν ἔμπης.'
Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ
'ὦ φίλ', ἐπειδὴ ταῦτά μ' ἀνέμνησας καὶ ἔειπες,
φασὶ μνηστῆρας σῆς μητέρος εἵνεκα πολλοὺς
ἐν μεγάροις, ἀέκητι σέθεν, κακὰ μηχανάασθαι.
εἰπέ μοι ἠὲ ἑκὼν ὑποδάμνασαι, ἦ σέ γε λαοὶ
ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὀμφῇ.
τίς δ' οἶδ' εἴ κέ ποτέ σφι βίας ἀποτίσεται ἐλθών,
ἢ ὅ γε μοῦνος ἐών, ἢ καὶ σύμπαντες 'Αχαιοί;
εἰ γάρ σ' ὧς ἐθέλοι φιλέειν γλαυκῶπις 'Αθήνη
ὡς τότ' 'Οδυσσῆος περικήδετο κυδαλίμοιο
δήμῳ ἔνι Τρώων, ὅθι πάσχομεν ἄλγε' 'Αχαιοί —
οὐ γάρ πω ἴδον ὧδε θεοὺς ἀναφανδὰ φιλεῦντας
ὡς κείνῳ ἀναφανδὰ παρίστατο Παλλὰς 'Αθήνη —
εἴ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ,
τῷ κέν τις κείνων γε καὶ ἐκλελάθοιτο γάμοιο.'
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'ὦ γέρον, οὔ πω τοῦτο ἔπος τελέεσθαι ὀίω·
λίην γὰρ μέγα εἶπες· ἄγη μ' ἔχει. οὐκ ἂν ἐμοί γε
ἐλπομένῳ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὧς ἐθέλοιεν.'
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις 'Αθήνη·
'Τηλέμαχε, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι.
βουλοίμην δ' ἂν ἐγώ γε καὶ ἄλγεα πολλὰ μογήσας
οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι,
ἢ ἐλθὼν ἀπολέσθαι ἐφέστιος, ὡς 'Αγαμέμνων
ὤλεθ' ὑπ' Αἰγίσθοιο δόλῳ καὶ ἧς ἀλόχοιο.
ἀλλ' ἦ τοι θάνατον μὲν ὁμοίιον οὐδὲ θεοί περ
καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκέμεν, ὁππότε κεν δὴ
μοῖρ' ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο.'

Nestor describes the murder of Agamemnon.

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'Μέντορ, μηκέτι ταῦτα λεγώμεθα κηδόμενοί περ·
κείνῳ δ' οὐκέτι νόστος ἐτήτυμος, ἀλλά οἱ ἤδη
φράσσαντ' ἀθάνατοι θάνατον καὶ Κῆρα μέλαιναν.
νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι
Νέστορ', ἐπεὶ περίοιδε δίκας ἠδὲ φρόνιν ἄλλων·
τρὶς γὰρ δή μίν φασιν ἀνάξασθαι γένε' ἀνδρῶν,
ὥς τέ μοι ἀθάνατος ἰνδάλλεται εἰσοράασθαι.
ὦ Νέστορ Νηληιάδη, σὺ δ' ἀληθὲς ἐνίσπες·
πῶς ἔθαν' Ἀτρείδης εὐρυκρείων Ἀγαμέμνων;
ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὄλεθρον
Αἴγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείω;
ἦ οὐκ Ἄργεος ἦεν Ἀχαιικοῦ, ἀλλά πῃ ἄλλῃ
πλάζετ' ἐπ' ἀνθρώπους, ὁ δὲ θαρσήσας κατέπεφνε;'
Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
'τοιγὰρ ἐγώ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.
ἦ τοι μὲν τάδε καὐτὸς ὀίεαι, ὥς κεν ἐτύχθη,
εἰ ζωόντ' Αἴγισθον ἐνὶ μεγάροισιν ἔτετμεν
Ἀτρείδης Τροίηθεν ἰών, ξανθὸς Μενέλαος·
τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαῖαν ἔχευαν,
ἀλλ' ἄρα τόν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν
κείμενον ἐν πεδίῳ ἑκὰς Ἄργεος, οὐδέ κέ τίς μιν
κλαῦσεν Ἀχαιιάδων· μάλα γὰρ μέγα μήσατο ἔργον.
ἡμεῖς μὲν γὰρ κεῖθι πολέας τελέοντες ἀέθλους
ἥμεθ'· ὁ δ' εὔκηλος μυχῷ Ἄργεος ἱπποβότοιο
πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγεσκ' ἐπέεσσιν.
ἡ δ' ἦ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικές,
δῖα Κλυταιμνήστρη· φρεσὶ γὰρ κέχρητ' ἀγαθῇσι.
πὰρ δ' ἄρ' ἔην καὶ ἀοιδὸς ἀνήρ, ᾧ πόλλ' ἐπέτελλεν
Ἀτρείδης Τροίηνδε κιὼν εἴρυσθαι ἄκοιτιν.
ἀλλ' ὅτε δή μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,

δὴ τότε τὸν μὲν ἀοιδὸν ἄγων ἐς νῆσον ἐρήμην
κάλλιπεν οἰωνοῖσιν ἕλωρ καὶ κύρμα γενέσθαι,
τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὅνδε δόμονδε.
πολλὰ δὲ μηρί' ἔκηε θεῶν ἱεροῖς ἐπὶ βωμοῖς,
πολλὰ δ' ἀγάλματ' ἀνῆψεν, ὑφάσματά τε χρυσόν τε,
ἐκτελέσας μέγα ἔργον, ὃ οὔ ποτε ἔλπετο θυμῷ.
ἡμεῖς μὲν γὰρ ἅμα πλέομεν Τροίηθεν ἰόντες,
'Ατρείδης καὶ ἐγώ, φίλα εἰδότες ἀλλήλοισιν·
ἀλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ', ἄκρον 'Αθηνέων,
ἔνθα κυβερνήτην Μενελάου Φοῖβος 'Απόλλων
οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνε,
πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,
Φρόντιν 'Ονητορίδην, ὃς ἐκαίνυτο φῦλ' ἀνθρώπων
νῆα κυβερνῆσαι, ὁπότε σπερχοίεν ἄελλαι.
ὣς ὁ μὲν ἔνθα κατέσχετ', ἐπειγόμενός περ ὁδοῖο,
ὄφρ' ἕταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν.
ἀλλ' ὅτε δὴ καὶ κεῖνος, ἰὼν ἐπὶ οἴνοπα πόντον
ἐν νηυσὶ γλαφυρῇσι, Μαλειάων ὄρος αἰπὺ
ἶξε θέων, τότε δὴ στυγερὴν ὁδὸν εὐρύοπα Ζεὺς
ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' ἀυτμένα χεῦε
κύματά τε τροφόεντα πελώρια, ἶσα ὄρεσσιν.
ἔνθα διατμήξας τὰς μὲν Κρήτῃ ἐπέλασσεν,
ἧχι Κύδωνες ἔναιον 'Ιαρδάνου ἀμφὶ ῥέεθρα.
ἔστι δέ τις λισσὴ αἰπεῖά τε εἰς ἅλα πέτρη
ἐσχατιῇ Γόρτυνος, ἐν ἠεροειδέι πόντῳ,
ἔνθα Νότος μέγα κῦμα ποτὶ σκαιὸν ῥίον ὠθεῖ,
ἐς Φαιστόν, μικρὸς δὲ λίθος μέγα κῦμ' ἀποέργει.
αἱ μὲν ἄρ' ἔνθ' ἦλθον, σπουδῇ δ' ἤλυξαν ὄλεθρον
ἄνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἔαξαν
κύματ'· ἀτὰρ τὰς πέντε νέας κυανοπρῳρείους
Αἰγύπτῳ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ.
ὣς ὁ μὲν ἔνθα πολὺν βίοτον καὶ χρυσὸν ἀγείρων

ἠλᾶτο ξὺν νηυσὶ κατ' ἀλλοθρόους ἀνθρώπους·
τόφρα δὲ ταῦτ' Αἴγισθος ἐμήσατο οἴκοθι λυγρά·
ἑπτάετες δ' ἤνασσε πολυχρύσοιο Μυκήνης
κτείνας Ἀτρείδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ.
τῷ δέ οἱ ὀγδοάτῳ κακὸν ἤλυθε δῖος Ὀρέστης
ἂψ ἀπ' Ἀθηνάων, κατὰ δ' ἔκτανε πατροφονῆα,
Αἴγισθον δολόμητιν, ὅ οἱ πατέρα κλυτὸν ἔκτα.
ἦ τοι τὸν κτείνας δαίνυ τάφον Ἀργείοισι
μητρός τε στυγερῆς καὶ ἀνάλκιδος Αἰγίσθοιο·
αὐτῆμαρ δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος,
πολλὰ κτήματ' ἄγων, ὅσα οἱ νέες ἄχθος ἄειραν.

He bids Telemachus to visit Menelaus.

καὶ σύ, φίλος, μὴ δηθὰ δόμων ἄπο τῆλ' ἀλάλησο,
κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν
οὕτω ὑπερφιάλους, μή τοι κατὰ πάντα φάγωσι
κτήματα δασσάμενοι, σὺ δὲ τηυσίην ὁδὸν ἔλθῃς.
ἀλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα
ἐλθεῖν· κεῖνος γὰρ νέον ἄλλοθεν εἰλήλουθεν,
ἐκ τῶν ἀνθρώπων ὅθεν οὐκ ἔλποιτό γε θυμῷ
ἐλθέμεν, ὅν τινα πρῶτον ἀποσφήλωσιν ἄελλαι
ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἰωνοὶ
αὐτόετες οἰχνεῦσιν, ἐπεὶ μέγα τε δεινόν τε.
ἀλλ' ἴθι νῦν σὺν νηΐ τε σῇ καὶ σοῖς ἑτάροισιν·
εἰ δ' ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἵπποι,
πὰρ δέ τοι υἷες ἐμοί, οἵ τοι πομπῆες ἔσονται
ἐς Λακεδαίμονα δῖαν, ὅθι ξανθὸς Μενέλαος.
λίσσεσθαι δέ μιν αὐτός, ἵνα νημερτὲς ἐνίσπῃ.
ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστίν.'
Ὣς ἔφατ', ἠέλιος δ' ἄρ' ἔδυ καὶ ἐπὶ κνέφας ἦλθε.
τοῖσι δὲ καὶ μετέειπε θεὰ γλαυκῶπις Ἀθήνη·

Athena proposes that they should now take their leave.

‘Ὦ γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας·
ἀλλ’ ἄγε τάμνετε μὲν γλώσσας, κεράασθε δὲ οἶνον,
ὄφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισι
σπείσαντες κοίτοιο μεδώμεθα· τοῖο γὰρ ὥρη.
ἤδη γὰρ φάος οἴχεθ’ ὑπὸ ζόφον, οὐδὲ ἔοικε
δηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἀλλὰ νέεσθαι.’
Ἦ ῥα Διὸς θυγάτηρ, τοὶ δ’ ἔκλυον αὐδησάσης.
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,
νώμησαν δ’ ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσι·
γλώσσας δ’ ἐν πυρὶ βάλλον, ἀνιστάμενοι δ’ ἐπέλειβον.
αὐτὰρ ἐπεὶ σπεῖσάν τ’ ἔπιόν θ’ ὅσον ἤθελε θυμὸς,
δὴ τότ’ Ἀθηναίη καὶ Τηλέμαχος θεοειδὴς
ἄμφω ἱέσθην κοίλην ἐπὶ νῆα νέεσθαι.
Νέστωρ δ’ αὖ κατέρυκε καθαπτόμενος ἐπέεσσι·

Nestor would fain keep them: so Telemachus remains.

‘Ζεὺς τό γ’ ἀλεξήσειε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὡς ὑμεῖς παρ’ ἐμεῖο θοὴν ἐπὶ νῆα κίοιτε
ὥς τέ τευ ἢ παρὰ πάμπαν ἀνείμονος ἠὲ πενιχροῦ,
ᾧ οὔ τι χλαῖναι καὶ ῥήγεα πόλλ’ ἐνὶ οἴκῳ,
οὔτ’ αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν.
αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ῥήγεα καλά.
οὔ θην δὴ τοῦδ’ ἀνδρὸς Ὀδυσσῆος φίλος υἱὸς
νηὸς ἐπ’ ἰκριόφιν καταλέξεται, ὄφρ’ ἂν ἐγώ γε
ζώω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λίπωνται,
ξείνους ξεινίζειν, ὅς τίς κ’ ἐμὰ δώμαθ’ ἵκηται.’
Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
‘εὖ δὴ ταῦτά γ’ ἔφησθα, γέρον φίλε· σοὶ δὲ ἔοικε
Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὕτως.
ἀλλ’ οὗτος μὲν νῦν σοι ἅμ’ ἕψεται, ὄφρα κεν εὕδῃ

σοῖσιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν
εἶμ', ἵνα θαρσύνω θ' ἑτάρους εἴπω τε ἕκαστα.
οἶος γὰρ μετὰ τοῖσι γεραίτερος εὔχομαι εἶναι·
οἱ δ' ἄλλοι φιλότητι νεώτεροι ἄνδρες ἕπονται,
πάντες ὁμηλικίη μεγαθύμου Τηλεμάχοιο.
ἔνθα κε λεξαίμην κοίλῃ παρὰ νηὶ μελαίνῃ
νῦν· ἀτὰρ ἠῶθεν μετὰ Καύκωνας μεγαθύμους
εἶμ', ἔνθα χρεῖός μοι ὀφέλλεται, οὔ τι νέον γε,
οὐδ' ὀλίγον· σὺ δὲ τοῦτον, ἐπεὶ τεὸν ἵκετο δῶμα,
πέμψον σὺν δίφρῳ τε καὶ υἱέϊ· δὸς δέ οἱ ἵππους,
οἵ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἄριστοι.'

Athena vanishes; Nestor vows her an offering.

Ὣς ἄρα φωνήσασ' ἀπέβη γλαυκῶπις Ἀθήνη
φήνῃ εἰδομένη· θάμβος δ' ἕλε πάντας ἰδόντας,
θαύμαζεν δ' ὁ γεραιὸς, ὅπως ἴδεν ὀφθαλμοῖσι·
Τηλεμάχου δ' ἕλε χεῖρα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
'Ὦ φίλος, οὔ σε ἔολπα κακὸν καὶ ἄναλκιν ἔσεσθαι,
εἰ δή τοι νέῳ ὧδε θεοὶ πομπῆες ἕπονται.
οὐ μὲν γάρ τις ὅδ' ἄλλος Ὀλύμπια δώματ' ἐχόντων,
ἀλλὰ Διὸς θυγάτηρ, κυδίστη τριτογένεια,
ἥ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.
ἀλλὰ, ἄνασσ', ἵληθι, δίδωθι δέ μοι κλέος ἐσθλὸν,
αὐτῷ καὶ παίδεσσι καὶ αἰδοίῃ παρακοίτι·
σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἦνιν εὐρυμέτωπον,
ἀδμήτην, ἣν οὔ πω ὑπὸ ζυγὸν ἤγαγεν ἀνήρ·
τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας.'
Ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη.
τοῖσιν δ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ,
υἱάσι καὶ γαμβροῖσιν, ἑὰ πρὸς δώματα καλά.
ἀλλ' ὅτε δώμαθ' ἵκοντο ἀγακλυτὰ τοῖο ἄνακτος,
ἑξείης ἕζοντο κατὰ κλισμούς τε θρόνους τε,

τοῖς δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρητῆρα κέρασσεν
οἴνου ἡδυπότοιο, τὸν ἑνδεκάτῳ ἐνιαυτῷ
ὤιξεν ταμίη καὶ ἀπὸ κρήδεμνον ἔλυσε·
τοῦ ὁ γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνῃ
εὔχετ' ἀποσπένδων, κούρῃ Διὸς αἰγιόχοιο.
Αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμὸς,
οἱ μὲν κακκείοντες ἔβαν οἶκόνδε ἕκαστος,
τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἱππότα Νέστωρ,
Τηλέμαχον, φίλον υἱὸν Ὀδυσσῆος θείοιο,
τρητοῖς ἐν λεχέεσσιν, ὑπ' αἰθούσῃ ἐριδούπῳ,
πὰρ δ' ἄρ' ἐυμμελίην Πεισίστρατον, ὄρχαμον ἀνδρῶν,
ὅς οἱ ἔτ' ἠίθεος παίδων ἦν ἐν μεγάροισιν.
αὐτὸς δ' αὖτε καθεῦδε μυχῷ δόμου ὑψηλοῖο,
τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν.

Next morning the offering is made.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ὤρνυτ' ἄρ' ἐξ εὐνῆφι Γερήνιος ἱππότα Νέστωρ,
ἐκ δ' ἐλθὼν κατ' ἄρ' ἕζετ' ἐπὶ ξεστοῖσι λίθοισιν,
οἵ οἱ ἔσαν προπάροιθε θυράων ὑψηλάων
λευκοὶ, ἀποστίλβοντες ἀλείφατος· οἷς ἔπι μὲν πρὶν
Νηλεὺς ἵζεσκεν, θεόφιν μήστωρ ἀτάλαντος·
ἀλλ' ὁ μὲν ἤδη κηρὶ δαμεὶς Ἄϊδόσδε βεβήκει,
Νέστωρ αὖ τότ' ἐφῖζε Γερήνιος, οὖρος Ἀχαιῶν,
σκῆπτρον ἔχων. περὶ δ' υἷες ἀολλέες ἠγερέθοντο
ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε
Περσεύς τ' Ἄρητός τε καὶ ἀντίθεος Θρασυμήδης.
τοῖσι δ' ἔπειθ' ἕκτος Πεισίστρατος ἤλυθεν ἥρως,
πὰρ δ' ἄρα Τηλέμαχον θεοείκελον εἷσαν ἄγοντες.
τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
'Καρπαλίμως μοι, τέκνα φίλα, κρηήνατ' ἐέλδωρ,
ὄφρ' ἦ τοι πρώτιστα θεῶν ἱλάσσομ' Ἀθήνην,

ἤ μοι ἐναργὴς ἦλθε θεοῦ ἐς δαῖτα θάλειαν.
ἀλλ' ἄγ' ὁ μὲν πεδίονδ' ἐπὶ βοῦν ἴτω, ὄφρα τάχιστα
ἔλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνήρ·
εἷς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν
πάντας ἰὼν ἑτάρους ἀγέτω, λιπέτω δὲ δύ' οἴους·
εἷς δ' αὖ χρυσοχόον Λαέρκεα δεῦρο κελέσθω
ἐλθεῖν, ὄφρα βοὸς χρυσὸν κέρασιν περιχεύῃ.
οἱ δ' ἄλλοι μένετ' αὐτοῦ ἀολλέες, εἴπατε δ' εἴσω
δμωῇσιν κατὰ δώματ' ἀγακλυτὰ δαῖτα πένεσθαι,
ἕδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ.'
  Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐποίπνυον. ἦλθε μὲν ἂρ βοῦς
ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς ἐίσης
Τηλεμάχου ἕταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς
ὅπλ' ἐν χερσὶν ἔχων χαλκήια, πείρατα τέχνης,
ἄκμονά τε σφῦράν τ' εὐποίητόν τε πυράγρην,
οἷσίν τε χρυσὸν εἰργάζετο· ἦλθε δ' Ἀθήνη
ἱρῶν ἀντιόωσα. γέρων δ' ἱππηλάτα Νέστωρ
χρυσὸν ἔδωχ'· ὁ δ' ἔπειτα βοὸς κέρασιν περίχευεν
ἀσκήσας, ἵν' ἄγαλμα θεὰ κεχάροιτο ἰδοῦσα.
βοῦν δ' ἀγέτην κεράων Στρατίος καὶ δῖος Ἐχέφρων.
χέρνιβα δέ σφ' Ἄρητος ἐν ἀνθεμόεντι λέβητι
ἤλυθεν ἐκ θαλάμοιο φέρων, ἑτέρῃ δ' ἔχεν οὐλὰς
ἐν κανέῳ· πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης
ὀξὺν ἔχων ἐν χειρὶ παρίστατο, βοῦν ἐπικόψων.
Περσεὺς δ' ἀμνίον εἶχε· γέρων δ' ἱππηλάτα Νέστωρ
χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνῃ
εὔχετ' ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλλων.
  Αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
αὐτίκα Νέστορος υἱός, ὑπέρθυμος Θρασυμήδης,
ἤλασεν ἄγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας
αὐχενίους, λῦσεν δὲ βοὸς μένος· αἱ δ' ὀλόλυξαν

θυγατέρες τε νυοί τε καὶ αἰδοίη παράκοιτις
Νέστορος, Εὐρυδίκη, πρέσβα Κλυμένοιο θυγατρῶν.
οἱ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυοδείης
ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος, ὄρχαμος ἀνδρῶν.
τῆς δ' ἐπεὶ ἐκ μέλαν αἷμα ῥύη, λίπε δ' ὀστέα θυμός,
αἶψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμνον
πάντα κατὰ μοῖραν, κατά τε κνίσῃ ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καῖε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἴθοπα οἶνον
λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
μίστυλλόν τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ὤπτων δ' ἀκροπόρους ὀβελοὺς ἐν χερσὶν ἔχοντες.
Τόφρα δὲ Τηλέμαχον λοῦσεν καλὴ Πολυκάστη,
Νέστορος ὁπλοτάτη θυγάτηρ Νηληιάδαο.
αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα,
ἔκ ῥ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος·
πὰρ δ' ὅ γε Νέστορ' ἰὼν κατ' ἄρ' ἕζετο, ποιμένι λαῶν.
Οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,
δαίνυνθ' ἑζόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο
οἶνον οἰνοχοεῦντες ἐνὶ χρυσέοις δεπάεσσιν.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·

Telemachus and Peisistratus set out for Sparta.

'Παῖδες ἐμοί, ἄγε, Τηλεμάχῳ καλλίτριχας ἵππους
ζεύξαθ' ὑφ' ἅρματ' ἄγοντες, ἵνα πρήσσῃσιν ὁδοῖο.'
Ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο,
καρπαλίμως δ' ἔζευξαν ὑφ' ἅρμασιν ὠκέας ἵππους.
ἐν δὲ γυνὴ ταμίη σῖτον καὶ οἶνον ἔθηκεν
ὄψα τε, οἷα ἔδουσι διοτρεφέες βασιλῆες.

ἂν δ' ἄρα Τηλέμαχος περικαλλέα βήσετο δίφρον·
πὰρ δ' ἄρα Νεστορίδης Πεισίστρατος, ὄρχαμος ἀνδρῶν,
ἐς δίφρον τ' ἀνέβαινε καὶ ἡνία λάζετο χερσὶ,
μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην
ἐς πεδίον, λιπέτην δὲ Πύλου αἰπὺ πτολίεθρον.
οἱ δὲ πανημέριοι σεῖον ζυγὸν ἀμφὶς ἔχοντες.
 Δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί·
ἐς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα,
υἱέος Ὀρσιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.
ἔνθα δὲ νύκτ' ἄεσαν, ὁ δὲ τοῖς πὰρ ξείνια θῆκεν.
 Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ἵππους τ' ἐζεύγνυντ' ἀνά θ' ἅρματα ποικίλ' ἔβαινον·
[ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου·]
μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην.
ἷξον δ' ἐς πεδίον πυρηφόρον, ἔνθα δ' ἔπειτα
ἦνον ὁδόν· τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι.
δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί.

ΟΔΥΣΣΕΙΑΣ Δ.

Τὰ ἐν Λακεδαίμονι.

Telemachus and his friend are welcomed by Menelaus.

Οἱ δ' ἷξον κοίλην Λακεδαίμονα κητώεσσαν,
πρὸς δ' ἄρα δώματ' ἔλων Μενελάου κυδαλίμοιο.
τὸν δ' εὗρον δαινύντα γάμον πολλοῖσιν ἔτῃσιν
υἱέος ἠδὲ θυγατρὸς ἀμύμονος ᾧ ἐνὶ οἴκῳ.
τὴν μὲν Ἀχιλλῆος ῥηξήνορος υἱέι πέμπεν·
ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε
δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον.
τὴν ἄρ' ὅ γ' ἔνθ' ἵπποισι καὶ ἅρμασι πέμπε νέεσθαι
Μυρμιδόνων προτὶ ἄστυ περικλυτὸν, οἷσιν ἄνασσεν.
υἱέι δὲ Σπάρτηθεν Ἀλέκτορος ἤγετο κούρην,
ὅς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης
ἐκ δούλης· Ἑλένῃ δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,
ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινὴν,
Ἑρμιόνην, ἣ εἶδος ἔχε χρυσέης Ἀφροδίτης.
Ὣς οἱ μὲν δαίνυντο καθ' ὑψερεφὲς μέγα δῶμα
γείτονες ἠδὲ ἔται Μενελάου κυδαλίμοιο,
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς
φορμίζων· δοιὼ δὲ κυβιστητῆρε κατ' αὐτοὺς
μολπῆς ἐξάρχοντος ἐδίνευον κατὰ μέσσους.
Τὼ δ' αὖτ' ἐν προθύροισι δόμων αὐτώ τε καὶ ἵππω,
Τηλέμαχός θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱὸς,

στῆσαν· ὁ δὲ προμολὼν ἴδετο κρείων Ἐτεωνεὺς,
ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο,
βῆ δ' ἴμεν ἀγγελέων διὰ δώματα ποιμένι λαῶν,
ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα·
'Ξείνω δή τινε τώδε, διοτρεφὲς ὦ Μενέλαε,
ἄνδρε δύω, γενεῇ δὲ Διὸς μεγάλοιο ἔικτον.
ἀλλ' εἴπ' ἤ σφωιν καταλύσομεν ὠκέας ἵππους,
ἦ ἄλλον πέμπωμεν ἱκανέμεν, ὅς κε φιλήσῃ.'
Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
'οὐ μὲν νήπιος ἦσθα, Βοηθοΐδη Ἐτεωνεῦ,
τὸ πρίν· ἀτὰρ μὲν νῦν γε πάις ὣς νήπια βάζεις.
ἦ μὲν δὴ νῶι ξεινήια πολλὰ φαγόντε
ἄλλων ἀνθρώπων δεῦρ' ἱκόμεθ', αἴ κέ ποθι Ζεὺς
ἐξοπίσω περ παύσῃ ὀιζύος. ἀλλὰ λύ' ἵππους
ξείνων, ἐς δ' αὐτοὺς προτέρω ἄγε θοινηθῆναι.'
Ὣς φάθ', ὁ δὲ μεγάροιο διέσσυτο, κέκλετο δ' ἄλλους
ὀτρηροὺς θεράποντας ἅμα σπέσθαι ἑοῖ αὐτῷ.
οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἱδρώοντας,
καὶ τοὺς μὲν κατέδησαν ἐφ' ἱππείῃσι κάπῃσι,
πὰρ δ' ἔβαλον ζειάς, ἀνὰ δὲ κρῖ λευκὸν ἔμιξαν,
ἅρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα,
αὐτοὺς δ' εἰσῆγον θεῖον δόμον· οἱ δὲ ἰδόντες
θαύμαζον κατὰ δῶμα διοτρεφέος βασιλῆος.
ὥς τε γὰρ ἠελίου αἴγλη πέλεν ἠὲ σελήνης
δῶμα καθ' ὑψερεφὲς Μενελάου κυδαλίμοιο.
αὐτὰρ ἐπεὶ τάρπησαν ὁρώμενοι ὀφθαλμοῖσιν,
ἔς ῥ' ἀσαμίνθους βάντες ἐυξέστας λούσαντο.
τοὺς δ' ἐπεὶ οὖν δμωαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ,
ἀμφὶ δ' ἄρα χλαίνας οὔλας βάλον ἠδὲ χιτῶνας,
ἔς ῥα θρόνους ἕζοντο παρ' Ἀτρεΐδην Μενέλαον.
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,

νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,
εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.
[δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας
παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα.]
τὼ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος·
'Σίτου θ' ἅπτεσθον καὶ χαίρετον. αὐτὰρ ἔπειτα
δείπνου πασσαμένω εἰρησόμεθ' οἵ τινές ἐστον
ἀνδρῶν· οὐ γὰρ σφῷν γε γένος ἀπόλωλε τοκήων,
ἀλλ' ἀνδρῶν γένος ἐστὲ διοτρεφέων βασιλήων
σκηπτούχων, ἐπεὶ οὔ κε κακοὶ τοιούσδε τέκοιεν.'
Ὣς φάτο, καί σφιν νῶτα βοὸς παρὰ πίονα θῆκεν
ὄπτ' ἐν χερσὶν ἑλών, τά ῥά οἱ γέρα πάρθεσαν αὐτῷ.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
δὴ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱόν,
ἄγχι σχὼν κεφαλήν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι·

Telemachus admires the beauties of the palace.

'Φράζεο, Νεστορίδη, τῷ ἐμῷ κεχαρισμένε θυμῷ,
χαλκοῦ τε στεροπὴν κὰδ δώματα ἠχήεντα,
χρυσοῦ τ' ἠλέκτρου τε καὶ ἀργύρου ἠδ' ἐλέφαντος.
Ζηνός που τοιήδε γ' Ὀλυμπίου ἔνδοθεν αὐλή,
ὅσσα τάδ' ἄσπετα πολλά· σέβας μ' ἔχει εἰσορόωντα.'
Τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος,
καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

Menelaus, in replying, mentions the name of Odysseus,

'Τέκνα φίλ', ἦ τοι Ζηνὶ βροτῶν οὐκ ἄν τις ἐρίζοι·
ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν·
ἀνδρῶν δ' ἤ κέν τίς μοι ἐρίσσεται, ἠὲ καὶ οὐκί,

κτήμασιν. ἦ γὰρ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεὶς
ἠγαγόμην ἐν νηυσὶ καὶ ὀγδοάτῳ ἔτει ἦλθον·
Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθεὶς,
Αἰθίοπάς θ' ἱκόμην καὶ Σιδονίους καὶ Ἐρεμβοὺς
καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσι.
τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.
ἔνθα μὲν οὔτε ἄναξ ἐπιδευὴς οὔτε τι ποιμὴν
τυροῦ καὶ κρειῶν, οὐδὲ γλυκεροῖο γάλακτος,
ἀλλ' αἰεὶ παρέχουσιν ἐπηετανὸν γάλα θῆσθαι.
εἷος ἐγὼ περὶ κεῖνα πολὺν βίοτον συναγείρων
ἠλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνε
λάθρῃ, ἀνωιστὶ, δόλῳ οὐλομένης ἀλόχοιο·
ὣς οὔ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω.
καὶ πατέρων τάδε μέλλετ' ἀκουέμεν, οἵ τινες ὑμῖν
εἰσὶν, ἐπεὶ μάλα πόλλ' ἔπαθον, καὶ ἀπώλεσα οἶκον
εὖ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.
ὧν ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν
ναίειν, οἱ δ' ἄνδρες σόοι ἔμμεναι, οἳ τότ' ὄλοντο
Τροίῃ ἐν εὐρείῃ, ἑκὰς Ἄργεος ἱπποβότοιο.
ἀλλ' ἔμπης πάντας μὲν ὀδυρόμενος καὶ ἀχεύων
πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν
ἄλλοτε μέν τε γόῳ φρένα τέρπομαι, ἄλλοτε δ' αὖτε
παύομαι· αἰψηρὸς δὲ κόρος κρυεροῖο γόοιο.
τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,
ὡς ἑνὸς, ὅς τέ μοι ὕπνον ἀπεχθαίρει καὶ ἐδωδὴν
μνωομένῳ, ἐπεὶ οὔ τις Ἀχαιῶν τόσσ' ἐμόγησεν
ὅσσ' Ὀδυσεὺς ἐμόγησε καὶ ἤρατο. τῷ δ' ἄρ' ἔμελλεν
αὐτῷ κήδε' ἔσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον
κείνου, ὅπως δὴ δηρὸν ἀποίχεται, οὐδέ τι ἴδμεν,
ζώει ὅ γ' ἦ τέθνηκεν. ὀδύρονταί νύ που αὐτὸν
Λαέρτης θ' ὁ γέρων καὶ ἐχέφρων Πηνελόπεια
Τηλέμαχός θ', ὃν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ.'

which makes Telemachus weep.

Ὣς φάτο, τῷ δ' ἄρα πατρὸς ὑφ' ἵμερον ὦρσε γόοιο,
δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατρὸς ἀκούσας,
χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖιν ἀνασχὼν
ἀμφοτέρῃσιν χερσί. νόησε δέ μιν Μενέλαος,
μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
ἠέ μιν αὐτὸν πατρὸς ἐάσειε μνησθῆναι,
ἦ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιτο.

Helen notices how like Telemachus is to Odysseus.

Εἷος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμὸν,
ἐκ δ' Ἑλένη θαλάμοιο θυώδεος ὑψορόφοιο
ἤλυθεν, Ἀρτέμιδι χρυσηλακάτῳ εἰκυῖα.
τῇ δ' ἄρ' ἅμ' Ἀδρήστη κλισίην εὔτυκτον ἔθηκεν,
Ἀλκίππη δὲ τάπητα φέρεν μαλακοῦ ἐρίοιο,
Φυλὼ δ' ἀργύρεον τάλαρον φέρε, τόν οἱ ἔδωκεν
Ἀλκάνδρη, Πολύβοιο δάμαρ, ὃς ἔναι' ἐνὶ Θήβῃς
Αἰγυπτίῃς, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται·
ὃς Μενελάῳ δῶκε δύ' ἀργυρέας ἀσαμίνθους,
δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.
χωρὶς δ' αὖθ' Ἑλένῃ ἄλοχος πόρε κάλλιμα δῶρα·
χρυσέην τ' ἠλακάτην τάλαρόν θ' ὑπόκυκλον ὄπασσεν
ἀργύρεον, χρυσῷ δ' ἐπὶ χείλεα κεκράαντο.
τόν ῥά οἱ ἀμφίπολος Φυλὼ παρέθηκε φέρουσα
νήματος ἀσκητοῖο βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ
ἠλακάτη τετάνυστο ἰοδνεφὲς εἶρος ἔχουσα.
ἕζετο δ' ἐν κλισμῷ, ὑπὸ δὲ θρῆνυς ποσὶν ἦεν.
αὐτίκα δ' ἥ γ' ἐπέεσσι πόσιν ἐρέεινεν ἕκαστα·
'Ἴδμεν δὴ, Μενέλαε διοτρεφὲς, οἵ τινες οἵδε
ἀνδρῶν εὐχετόωνται ἱκανέμεν ἡμέτερον δῶ;
ψεύσομαι, ἦ ἔτυμον ἐρέω; κέλεται δέ με θυμός.
οὐ γάρ πώ τινά φημι ἐοικότα ὧδε ἰδέσθαι

οὔτ' ἄνδρ' οὔτε γυναῖκα, σέβας μ' ἔχει εἰσορόωσαν,
ὡς ὅδ' Ὀδυσσῆος μεγαλήτορος υἷι ἔοικε,
Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ
κεῖνος ἀνὴρ, ὅτ' ἐμεῖο κυνώπιδος εἵνεκ' Ἀχαιοὶ
ἤλθεθ' ὑπὸ Τροίην, πόλεμον θρασὺν ὁρμαίνοντες.'
Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
'οὕτω νῦν καὶ ἐγὼ νοέω, γύναι, ὡς σὺ ἐίσκεις·
κείνου γὰρ τοιοίδε πόδες τοιαίδε τε χεῖρες
ὀφθαλμῶν τε βολαὶ κεφαλή τ' ἐφύπερθέ τε χαῖται.
καὶ νῦν ἢ τοι ἐγὼ μεμνημένος ἀμφ' Ὀδυσῆι
μυθεόμην, ὅσα κεῖνος ὀιζύσας ἐμόγησεν
ἀμφ' ἐμοὶ, αὐτὰρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυον εἶβε,
χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖιν ἀνασχών.'

Peisistratus informs them who he and his friend are.

Τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ηὔδα·
'Ἀτρείδη Μενέλαε διοτρεφὲς, ὄρχαμε λαῶν,
κείνου μέν τοι ὅδ' υἱὸς ἐτήτυμον, ὡς ἀγορεύεις·
ἀλλὰ σαόφρων ἐστὶ, νεμεσσᾶται δ' ἐνὶ θυμῷ
ὧδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν
ἄντα σέθεν, τοῦ νῶι θεοῦ ὡς τερπόμεθ' αὐδῇ.
αὐτὰρ ἐμὲ προέηκε Γερήνιος ἱππότα Νέστωρ
τῷ ἅμα πομπὸν ἕπεσθαι· ἐέλδετο γάρ σε ἰδέσθαι,
ὄφρα οἱ ἤ τι ἔπος ὑποθήσεαι ἠέ τι ἔργον.
πολλὰ γὰρ ἄλγε' ἔχει πατρὸς πάϊς οἰχομένοιο
ἐν μεγάροις, ᾧ μὴ ἄλλοι ἀοσσητῆρες ἔωσιν,
ὡς νῦν Τηλεμάχῳ ὁ μὲν οἴχεται, οὐδέ οἱ ἄλλοι
εἴσ' οἵ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα.'

Old memories make them all weep.

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
'ὢ πόποι, ἦ μάλα δὴ φίλου ἀνέρος υἱὸς ἐμὸν δῶ

ἵκεθ', ὃς εἵνεκ' ἐμεῖο πολέας ἐμόγησεν ἀέθλους·
καί μιν ἔφην ἐλθόντα φιλησέμεν ἔξοχον ἄλλων
Ἀργείων, εἰ νῶιν ὑπεὶρ ἅλα νόστον ἔδωκε
νηυσὶ θοῇσι γενέσθαι Ὀλύμπιος εὐρύοπα Ζεύς.
καί κέ οἱ Ἄργεϊ νάσσα πόλιν καὶ δώματ' ἔτευξα,
ἐξ Ἰθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ ᾧ
καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαλαπάξας,
αἳ περιναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῷ.
καί κε θάμ' ἐνθάδ' ἐόντες ἐμισγόμεθ'· οὐδέ κεν ἡμέας
ἄλλο διέκρινεν φιλέοντέ τε τερπομένω τε,
πρίν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν.
ἀλλὰ τὰ μέν που μέλλεν ἀγάσσεσθαι θεὸς αὐτὸς,
ὃς κεῖνον δύστηνον ἀνόστιμον οἶον ἔθηκεν.'
  Ὣς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἵμερον ὦρσε γόοιο.
κλαῖε μὲν Ἀργείη Ἑλένη, Διὸς ἐκγεγαυῖα,
κλαῖε δὲ Τηλέμαχός τε καὶ Ἀτρεΐδης Μενέλαος,
οὐδ' ἄρα Νέστορος υἱὸς ἀδακρύτω ἔχεν ὄσσε·
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο,
τόν ῥ' Ἠοῦς ἔκτεινε φαεινῆς ἀγλαὸς υἱός.
τοῦ ὅ γ' ἐπιμνησθεὶς ἔπεα πτερόεντ' ἀγόρευεν·
  'Ἀτρεΐδη, περὶ μέν σε βροτῶν πεπνυμένον εἶναι
Νέστωρ φάσχ' ὁ γέρων, ὅτ' ἐπιμνησαίμεθα σεῖο
οἷσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέοιμεν,
καὶ νῦν, εἴ τί που ἔστι, πίθοιό μοι· οὐ γὰρ ἐγώ γε
τέρπομ' ὀδυρόμενος μεταδόρπιος, ἀλλὰ καὶ Ἠὼς
ἔσσεται ἠριγένεια· νεμεσσῶμαί γε μὲν οὐδὲν
κλαίειν ὅς κε θάνῃσι βροτῶν καὶ πότμον ἐπίσπῃ.
τοῦτό νυ καὶ γέρας οἷον ὀιζυροῖσι βροτοῖσι,
κείρασθαί τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.
καὶ γὰρ ἐμὸς τέθνηκεν ἀδελφεὸς, οὔ τι κάκιστος
Ἀργείων· μέλλεις δὲ σὺ ἴδμεναι· οὐ γὰρ ἐγώ γε
ἤντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι

'Αντίλοχον, περὶ μὲν θείειν ταχὺν ἠδὲ μαχητήν.'
Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
'ὦ φίλ', ἐπεὶ τόσα εἶπες ὅσ' ἂν πεπνυμένος ἀνὴρ
εἴποι καὶ ῥέξειε, καὶ ὃς προγενέστερος εἴη·
τοίου γὰρ καὶ πατρὸς, ὃ καὶ πεπνυμένα βάζεις.
ῥεῖα δ' ἀρίγνωτος γόνος ἀνέρος ᾧ τε Κρονίων
ὄλβον ἐπικλώσῃ γαμέοντί τε γεινομένῳ τε,
ὡς νῦν Νέστορι δῶκε διαμπερὲς ἤματα πάντα,
αὐτὸν μὲν λιπαρῶς γηρασκέμεν ἐν μεγάροισιν,
υἱέας αὖ πινυτούς τε καὶ ἔγχεσιν εἶναι ἀρίστους.
ἡμεῖς δὲ κλαυθμὸν μὲν ἐάσομεν, ὃς πρὶν ἐτύχθη,
δόρπου δ' ἐξαῦτις μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ
χευάντων. μῦθοι δὲ καὶ ἠῶθέν περ ἔσονται
Τηλεμάχῳ καὶ ἐμοὶ διαειπέμεν ἀλλήλοισιν.'
Ὣς ἔφατ', Ἀσφαλίων δ' ἄρ' ὕδωρ ἐπὶ χεῖρας ἔχευεν,
ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.

Helen mixes an opiate in the wine,

Ἔνθ' αὖτ' ἄλλ' ἐνόησ' Ἑλένη Διὸς ἐκγεγαυῖα·
αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπινον,
νηπενθές τ' ἄχολόν τε, κακῶν ἐπίληθον ἁπάντων.
ὃς τὸ καταβρόξειεν, ἐπὴν κρητῆρι μιγείη,
οὔ κεν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν,
οὐδ' εἴ οἱ κατατεθναίη μήτηρ τε πατήρ τε,
οὐδ' εἴ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υἱὸν
χαλκῷ δηιόῳεν, ὁ δ' ὀφθαλμοῖσιν ὁρῷτο.
τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα,
ἐσθλὰ, τά οἱ Πολύδαμνα πόρεν, Θῶνος παράκοιτις,
Αἰγυπτίη, τῇ πλεῖστα φέρει ζείδωρος ἄρουρα
φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά·

ἰητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων
ἀνθρώπων· ἦ γὰρ Παιήονός εἰσι γενέθλης.
αὐτὰρ ἐπεί ῥ' ἐνέηκε κέλευσέ τε οἰνοχοῆσαι,
ἐξαῦτις μύθοισιν ἀμειβομένη προσέειπεν·
'Ἀτρείδη Μενέλαε διοτρεφὲς ἠδὲ καὶ οἵδε
ἀνδρῶν ἐσθλῶν παῖδες· ἀτὰρ θεὸς ἄλλοτε ἄλλῳ
Ζεὺς ἀγαθόν τε κακόν τε διδοῖ· δύναται γὰρ ἅπαντα·
ἦ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισι
καὶ μύθοις τέρπεσθε· ἐοικότα γὰρ καταλέξω.

and tells the tale of Odysseus in disguise.

πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι·
ἀλλ' οἷον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
δήμῳ ἔνι Τρώων, ὅθι πάσχετε πήματ' Ἀχαιοί.
αὐτόν μιν πληγῇσιν ἀεικελίῃσι δαμάσσας,
σπεῖρα κάκ' ἀμφ' ὤμοισι βαλών, οἰκῆι ἐοικὼς,
ἀνδρῶν δυσμενέων κατέδυ πόλιν εὐρυάγυιαν·
ἄλλῳ δ' αὐτὸν φωτὶ κατακρύπτων ἤισκε
δέκτῃ, ὃς οὐδὲν τοῖος ἔην ἐπὶ νηυσὶν Ἀχαιῶν.
τῷ ἴκελος κατέδυ Τρώων πόλιν, οἱ δ' ἀβάκησαν
πάντες· ἐγὼ δέ μιν οἴη ἀνέγνων τοῖον ἐόντα,
καί μιν ἀνηρώτων· ὁ δὲ κερδοσύνῃ ἀλέεινεν.
ἀλλ' ὅτε δή μιν ἐγὼ λόεον καὶ χρῖον ἐλαίῳ,
ἀμφὶ δὲ εἵματα ἕσσα, καὶ ὤμοσα καρτερὸν ὅρκον
μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,
πρίν γε τὸν ἐς νῆάς τε θοὰς κλισίας τ' ἀφικέσθαι,
καὶ τότε δή μοι πάντα νόον κατέλεξεν Ἀχαιῶν.
πολλοὺς δὲ Τρώων κτείνας ταναήκεϊ χαλκῷ
ἦλθε μετ' Ἀργείους, κατὰ δὲ φρόνιν ἤγαγε πολλήν·
ἔνθ' ἄλλαι Τρωαὶ λίγ' ἐκώκυον· αὐτὰρ ἐμὸν κῆρ
χαῖρ', ἐπεὶ ἤδη μοι κραδίη τέτραπτο νέεσθαι

ἂψ οἶκόνδ', ἄτην δὲ μετέστενον, ἣν Ἀφροδίτη
δῶχ', ὅτε μ' ἤγαγε κεῖσε φίλης ἀπὸ πατρίδος αἴης,
παῖδά τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε
οὔ τευ δευόμενον, οὔτ' ἂρ φρένας οὔτε τι εἶδος.'

The story of the wooden horse.

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
'ναὶ δὴ ταῦτά γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.
ἤδη μὲν πολέων ἐδάην βουλήν τε νόον τε
ἀνδρῶν ἡρώων, πολλὴν δ' ἐπελήλυθα γαῖαν·
ἀλλ' οὔ πω τοιοῦτον ἐγὼν ἴδον ὀφθαλμοῖσιν
οἷον Ὀδυσσῆος ταλασίφρονος ἔσκε φίλον κῆρ.
οἷον καὶ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
ἵππῳ ἔνι ξεστῷ, ἵν' ἐνήμεθα πάντες ἄριστοι
Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.
ἦλθες ἔπειτα σὺ κεῖσε· κελευσέμεναι δέ σ' ἔμελλε
δαίμων, ὃς Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι·
καί τοι Δηίφοβος θεοείκελος ἕσπετ' ἰούσῃ.
τρὶς δὲ περίστειξας κοῖλον λόχον ἀμφαφόωσα,
ἐκ δ' ὀνομακλήδην Δαναῶν ὀνόμαζες ἀρίστους,
πάντων Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν.
αὐτὰρ ἐγὼ καὶ Τυδείδης καὶ δῖος Ὀδυσσεὺς
ἥμενοι ἐν μέσσοισιν ἀκούσαμεν ὡς ἐβόησας.
νῶι μὲν ἀμφοτέρω μενεήναμεν ὁρμηθέντε
ἢ ἐξελθέμεναι, ἢ ἔνδοθεν αἶψ' ὑπακοῦσαι·
ἀλλ' Ὀδυσεὺς κατέρυκε καὶ ἔσχεθεν ἱεμένω περ.
[ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν υἷες Ἀχαιῶν,
Ἄντικλος δὲ σέ γ' οἶος ἀμείψασθαι ἐπέεσσιν
ἤθελεν· ἀλλ' Ὀδυσεὺς ἐπὶ μάστακα χερσὶ πίεζε
νωλεμέως κρατερῇσι, σάωσε δὲ πάντας Ἀχαιούς,
τόφρα δ' ἔχ' ὄφρα σε νόσφιν ἀπήγαγε Παλλὰς Ἀθήνη.]'
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·

'Ἀτρεΐδη Μενέλαε διοτρεφὲς, ὄρχαμε λαῶν,
ἄλγιον· οὐ γάρ οἵ τι τάδ' ἤρκεσε λυγρὸν ὄλεθρον,
οὐδ' εἴ οἱ κραδίη γε σιδηρέη ἔνδοθεν ἦεν.
ἀλλ' ἄγετ' εἰς εὐνὴν τράπεθ' ἡμέας, ὄφρα καὶ ἤδη
ὕπνῳ ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντες.'
Ὣς ἔφατ', Ἀργείη δ' Ἑλένη δμῳῇσι κέλευσε
δέμνι' ὑπ' αἰθούσῃ θέμεναι, καὶ ῥήγεα καλὰ
πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἕσασθαι.
αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι,
δέμνια δὲ στόρεσαν· ἐκ δὲ ξείνους ἄγε κῆρυξ.
οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
Τηλέμαχός θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱός·
Ἀτρεΐδης δὲ καθεῦδε μυχῷ δόμου ὑψηλοῖο,
πὰρ δ' Ἑλένη τανύπεπλος ἐλέξατο, δῖα γυναικῶν.

Next day Telemachus tells Menelaus his troubles and asks for his guidance.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ὤρνυτ' ἄρ' ἐξ εὐνῆφι βοὴν ἀγαθὸς Μενέλαος
εἵματα ἑσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὤμῳ,
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
βῆ δ' ἴμεν ἐκ θαλάμοιο θεῷ ἐναλίγκιος ἄντην,
Τηλεμάχῳ δὲ παρῖζεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
'Τίπτε δέ σε χρειὼ δεῦρ' ἤγαγε, Τηλέμαχ' ἥρως,
ἐς Λακεδαίμονα δῖαν, ἐπ' εὐρέα νῶτα θαλάσσης;
δήμιον, ἦ ἴδιον; τόδε μοι νημερτὲς ἐνίσπες.'
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'Ἀτρεΐδη Μενέλαε διοτρεφὲς, ὄρχαμε λαῶν,
ἤλυθον, εἴ τινά μοι κληηδόνα πατρὸς ἐνίσποις.
ἐσθίεταί μοι οἶκος, ὄλωλε δὲ πίονα ἔργα,
δυσμενέων δ' ἀνδρῶν πλεῖος δόμος, οἵ τέ μοι αἰεὶ

μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἕλικας βοῦς,
μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες.
τοὔνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἴ κ' ἐθέλησθα
κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὄπωπας
ὀφθαλμοῖσι τεοῖσιν, ἢ ἄλλου μῦθον ἄκουσας
πλαζομένου· περὶ γάρ μιν ὀιζυρὸν τέκε μήτηρ.
μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
ἀλλ' εὖ μοι κατάλεξον ὅπως ἤντησας ὀπωπῆς.
λίσσομαι, εἴποτέ τοί τι πατὴρ ἐμὸς, ἐσθλὸς Ὀδυσσεὺς,
ἢ ἔπος ἠέ τι ἔργον ὑποστὰς ἐξετέλεσσε
δήμῳ ἔνι Τρώων, ὅθι πάσχετε πήματ' Ἀχαιοί·
τῶν νῦν μοι μνῆσαι, καί μοι νημερτὲς ἐνίσπες.'

Menelaus predicts the destruction of the suitors,

Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
'ὢ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ
ἤθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἐόντες.
ὡς δ' ὁπότ' ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος
νεβροὺς κοιμήσασα νεηγενέας γαλαθηνοὺς
κνημοὺς ἐξερέῃσι καὶ ἄγκεα ποιήεντα
βοσκομένη, ὁ δ' ἔπειτα ἑὴν εἰσήλυθεν εὐνὴν,
ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφῆκεν,
ὣς Ὀδυσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει.
αἲ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
τοῖος ἐὼν οἷός ποτ' ἐυκτιμένῃ ἐνὶ Λέσβῳ
ἐξ ἔριδος Φιλομηλείδῃ ἐπάλαισεν ἀναστὰς,
κὰδ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοὶ,
τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·
πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.
ταῦτα δ' ἅ μ' εἰρωτᾷς καὶ λίσσεαι, οὐκ ἂν ἐγώ γε
ἄλλα παρὲξ εἴποιμι παρακλιδὸν, οὐδ' ἀπατήσω·
ἀλλὰ τὰ μέν μοι ἔειπε γέρων ἅλιος νημερτὴς,

τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ᾽ ἐπικεύσω.

And tells the story of his own rescue by Eidothea.

Αἰγύπτῳ μ᾽ ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι
ἔσχον, ἐπεὶ οὔ σφιν ἔρεξα τεληέσσας ἑκατόμβας.
[οἱ δ᾽ αἰεὶ βούλοντο θεοὶ μεμνῆσθαι ἐφετμέων.]
νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ
Αἰγύπτου προπάροιθε, Φάρον δέ ἑ κικλήσκουσι,
τόσσον ἄνευθ᾽ ὅσσον τε πανημερίη γλαφυρὴ νηῦς
ἤνυσεν, ᾗ λιγὺς οὖρος ἐπιπνείῃσιν ὄπισθεν·
ἐν δὲ λιμὴν εὔορμος, ὅθεν τ᾽ ἀπὸ νῆας ἐίσας
ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.
ἔνθα μ᾽ ἐείκοσιν ἤματ᾽ ἔχον θεοὶ, οὐδέ ποτ᾽ οὖροι
πνείοντες φαίνονθ᾽ ἁλιαέες, οἵ ῥά τε νηῶν
πομπῆες γίγνονται ἐπ᾽ εὐρέα νῶτα θαλάσσης.
καί νύ κεν ἤια πάντα κατέφθιτο καὶ μένε᾽ ἀνδρῶν,
εἰ μή τίς με θεῶν ὀλοφύρατο καί μ᾽ ἐσάωσε,
Πρωτέος ἰφθίμου θυγάτηρ, ἁλίοιο γέροντος,
Εἰδοθέη· τῇ γάρ ῥα μάλιστά γε θυμὸν ὄρινα,
ἥ μ᾽ οἴῳ ἔρροντι συνήντετο νόσφιν ἑταίρων·
αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυάασκον
γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός.
ἡ δ᾽ ἐμεῦ ἄγχι στᾶσα ἔπος φάτο φώνησέν τε·
νήπιός εἰς, ὦ ξεῖνε, λίην τόσον ἠδὲ χαλίφρων,
ἦε ἑκὼν μεθίεις καὶ τέρπεαι ἄλγεα πάσχων;
ὡς δὴ δήθ᾽ ἐνὶ νήσῳ ἐρύκεαι, οὐδέ τι τέκμωρ
εὑρέμεναι δύνασαι, μινύθει δέ τοι ἦτορ ἑταίρων.
ὣς ἔφατ᾽, αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον
ἐκ μέν τοι ἐρέω, ἥ τις σύ πέρ ἐσσι θεάων,
ὡς ἐγὼ οὔ τι ἑκὼν κατερύκομαι, ἀλλά νυ μέλλω
ἀθανάτους ἀλιτέσθαι, οἳ οὐρανὸν εὐρὺν ἔχουσιν.
ἀλλὰ σύ πέρ μοι εἰπὲ, θεοὶ δέ τε πάντα ἴσασιν,

ὅς τίς μ' ἀθανάτων πεδάᾳ καὶ ἔδησε κελεύθου,
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.
ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
πωλεῖταί τις δεῦρο γέρων ἅλιος νημερτὴς,
ἀθάνατος Πρωτεὺς Αἰγύπτιος, ὅς τε θαλάσσης
πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμώς·
τὸν δέ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἠδὲ τεκέσθαι.
τόν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι,
ὅς κέν τοι εἴπῃσιν ὁδὸν καὶ μέτρα κελεύθου
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.
καὶ δέ κέ τοι εἴπῃσι, διοτρεφὲς, αἴ κ' ἐθέλῃσθα,
ὅττι τοι ἐν μεγάροισι κακόν τ' ἀγαθόν τε τέτυκται,
οἰχομένοιο σέθεν δολιχὴν ὁδὸν ἀργαλέην τε.
ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
αὐτὴ νῦν φράζευ σὺ λόχον θείοιο γέροντος,
μή πώς με προϊδὼν ἠὲ προδαεὶς ἀλέηται·
ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμῆναι.
ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
ἦμος δ' ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκῃ,
τῆμος ἄρ' ἐξ ἁλὸς εἶσι γέρων ἅλιος νημερτὴς
πνοιῇ ὕπο Ζεφύροιο, μελαίνῃ φρικὶ καλυφθεὶς,
ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσι γλαφυροῖσιν·
ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἁλοσύδνης
ἀθρόαι εὕδουσιν, πολιῆς ἁλὸς ἐξαναδῦσαι,
πικρὸν ἀποπνείουσαι ἁλὸς πολυβενθέος ὀδμήν.
ἔνθα σ' ἐγὼν ἀγαγοῦσα ἅμ' ἠοῖ φαινομένηφιν,
εὐνάσω ἑξείης· σὺ δ' εὖ κρίνασθαι ἑταίρους
τρεῖς, οἵ τοι παρὰ νηυσὶν ἐυσσέλμοισιν ἄριστοι.
πάντα δέ τοι ἐρέω ὀλοφώια τοῖο γέροντος.
φώκας μεν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν·

αὐτὰρ ἐπὴν πάσας πεμπάσσεται ἠδὲ ἴδηται,
λέξεται ἐν μέσσῃσι, νομεὺς ὣς πώεσι μήλων.
τὸν μὲν ἐπὴν δὴ πρῶτα κατευνηθέντα ἴδησθε,
καὶ τότ' ἔπειθ' ὑμῖν μελέτω κάρτος τε βίη τε,
αὖθι δ' ἔχειν μεμαῶτα καὶ ἐσσύμενόν περ ἀλύξαι.
πάντα δὲ γιγνόμενος πειρήσεται, ὅσσ' ἐπὶ γαῖαν
ἑρπετὰ γίγνονται καὶ ὕδωρ καὶ θεσπιδαὲς πῦρ·
ὑμεῖς δ' ἀστεμφέως ἐχέμεν μᾶλλόν τε πιέζειν.
ἀλλ' ὅτε κεν δή σ' αὐτὸς ἀνείρηται ἐπέεσσι,
τοῖος ἐὼν οἷόν κε κατευνηθέντα ἴδησθε,
καὶ τότε δὴ σχέσθαι τε βίης λῦσαί τε γέροντα,
ἥρως, εἴρεσθαι δὲ θεῶν ὅς τίς σε χαλέπτει,
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.
ὣς εἰποῦσ' ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ' ἕστασαν ἐν ψαμάθοισιν,
ἤια· πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.
αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
δόρπον θ' ὁπλισάμεσθ', ἐπί τ' ἤλυθεν ἀμβροσίη νύξ·
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότε δὴ παρὰ θῖνα θαλάσσης εὐρυπόροιο
ἤια πολλὰ θεοὺς γουνούμενος· αὐτὰρ ἑταίρους
τρεῖς ἄγον, οἷσι μάλιστα πεποίθεα πᾶσαν ἐπ' ἰθύν.
Τόφρα δ' ἄρ' ἥ γ' ὑποδῦσα θαλάσσης εὐρέα κόλπον,
τέσσαρα φωκάων ἐκ πόντου δέρματ' ἔνεικε·
πάντα δ' ἔσαν νεόδαρτα· δόλον δ' ἐπεμήδετο πατρί.
εὐνὰς δ' ἐν ψαμάθοισι διαγλάψασ' ἁλίῃσιν
ἧστο μένουσ'· ἡμεῖς δὲ μάλα σχεδὸν ἤλθομεν αὐτῆς·
ἑξείης δ' εὔνησε, βάλεν δ' ἐπὶ δέρμα ἑκάστῳ.
ἔνθα κεν αἰνότατος λόχος ἔπλετο· τεῖρε γὰρ αἰνῶς
φωκάων ἁλιοτρεφέων ὀλοώτατος ὀδμή.
τίς γάρ κ' εἰναλίῳ παρὰ κήτεϊ κοιμηθείη;

ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μέγ' ὄνειαρ·
ἀμβροσίην ὑπὸ ῥῖνα ἑκάστῳ θῆκε φέρουσα
ἡδὺ μάλα πνείουσαν, ὄλεσσε δὲ κήτεος ὀδμήν.
πᾶσαν δ' ἠοίην μένομεν τετληότι θυμῷ·
φῶκαι δ' ἐξ ἁλὸς ἦλθον ἀολλέες. αἱ μὲν ἔπειτα
ἑξῆς εὐνάζοντο παρὰ ῥηγμῖνι θαλάσσης·
ἔνδιος δ' ὁ γέρων ἦλθ' ἐξ ἁλός, εὗρε δὲ φώκας
ζατρεφέας, πάσας δ' ἄρ' ἐπῴχετο, λέκτο δ' ἀριθμόν·
ἐν δ' ἡμέας πρώτους λέγε κήτεσιν, οὐδέ τι θυμῷ
ὠίσθη δόλον εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτός.

Capture of Proteus.

ἡμεῖς δὲ ἰάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας
βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης,
ἀλλ' ἤ τοι πρώτιστα λέων γένετ' ἠυγένειος,
αὐτὰρ ἔπειτα δράκων καὶ πόρδαλις ἠδὲ μέγας σῦς·
γίγνετο δ' ὑγρὸν ὕδωρ καὶ δένδρεον ὑψιπέτηλον.
ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότι θυμῷ.
ἀλλ' ὅτε δή ῥ' ἀνίαζ' ὁ γέρων ὀλοφώια εἰδώς,
καὶ τότε δή μ' ἐπέεσσιν ἀνειρόμενος προσέειπε·
τίς νύ τοι, Ἀτρέος υἱὲ, θεῶν συμφράσσατο βουλὰς,
ὄφρα μ' ἕλοις ἀέκοντα λοχησάμενος; τέο σε χρή;
ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
οἶσθα, γέρον, τί με ταῦτα παρατροπέων ἀγορεύεις;
ὡς δὴ δήθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμωρ
εὑρέμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἦτορ.
ἀλλὰ σύ πέρ μοι εἰπὲ, θεοὶ δέ τε πάντα ἴσασιν,
ὅς τίς μ' ἀθανάτων πεδάᾳ καὶ ἔδησε κελεύθου,
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.
ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
ἀλλὰ μάλ' ὤφελλες Διί τ' ἄλλοισίν τε θεοῖσιν
ῥέξας ἱερὰ κάλ' ἀναβαινέμεν, ὄφρα τάχιστα

σὴν ἐς πατρίδ' ἵκοιο πλέων ἐπὶ οἴνοπα πόντον.
οὐ γάρ τοι πρὶν μοῖρα φίλους τ' ἰδέειν καὶ ἱκέσθαι
οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν,
πρίν γ' ὅτ' ἂν Αἰγύπτοιο, διιπετέος ποταμοῖο,
αὖτις ὕδωρ ἔλθῃς ῥέξῃς θ' ἱερὰς ἑκατόμβας
ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι·
καὶ τότε τοι δώσουσιν ὁδὸν θεοί, ἣν σὺ μενοινᾷς.
ὣς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,
οὕνεκά μ' αὖτις ἄνωγεν ἐπ' ἠεροειδέα πόντον
Αἴγυπτόνδ' ἰέναι, δολιχὴν ὁδὸν ἀργαλέην τε.
ἀλλὰ καὶ ὣς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·
ταῦτα μὲν οὕτω δὴ τελέω, γέρον, ὡς σὺ κελεύεις.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ἦ πάντες σὺν νηυσὶν ἀπήμονες ἦλθον Ἀχαιοί,
οὓς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ἰόντες,
ἦέ τις ὤλετ' ὀλέθρῳ ἀδευκέι ἧς ἐπὶ νηός,
ἠὲ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν.
ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·

Proteus reveals the fate of the Greek heroes.

Ἀτρεΐδη, τί με ταῦτα διείρεαι; οὐδέ τί σε χρὴ
ἴδμεναι, οὐδὲ δαῆναι ἐμὸν νόον· οὐδέ σέ φημι
δὴν ἄκλαυτον ἔσεσθαι, ἐπεί κ' εὖ πάντα πύθηαι.
πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο·
ἀρχοὶ δ' αὖ δύο μοῦνοι Ἀχαιῶν χαλκοχιτώνων
ἐν νόστῳ ἀπόλοντο· μάχῃ δέ τε καὶ σὺ παρῆσθα.
εἷς δ' ἔτι που ζωὸς κατερύκεται εὐρέι πόντῳ.
Αἴας μὲν μετὰ νηυσὶ δάμη δολιχηρέτμοισι.
Γυρῇσίν μιν πρῶτα Ποσειδάων ἐπέλασσε
πέτρῃσιν μεγάλῃσι, καὶ ἐξεσάωσε θαλάσσης·
καί νύ κεν ἔκφυγε κῆρα, καὶ ἐχθόμενός περ Ἀθήνῃ,
εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε καὶ μέγ' ἀάσθη·

φῆ ῥ' ἀέκητι θεῶν φυγέειν μέγα λαῖτμα θαλάσσης.
τοῦ δὲ Ποσειδάων μεγάλ' ἔκλυεν αὐδήσαντος·
αὐτίκ' ἔπειτα τρίαιναν ἑλὼν χερσὶ στιβαρῇσιν
ἤλασε Γυραίην πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν·
καὶ τὸ μὲν αὐτόθι μεῖνε, τὸ δὲ τρύφος ἔμπεσε πόντῳ,
τῷ ῥ' Αἴας τὸ πρῶτον ἐφεζόμενος μέγ' ἀάσθη·
τὸν δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα.
[ὣς ὁ μὲν ἔνθ' ἀπόλωλεν, ἐπεὶ πίεν ἁλμυρὸν ὕδωρ.]
σὸς δέ που ἔκφυγε κῆρας ἀδελφεὸς ἠδ' ὑπάλυξεν
ἐν νηυσὶ γλαφυρῇσι· σάωσε δὲ πότνια Ἥρη.
ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειάων ὄρος αἰπὺ
ἵξεσθαι, τότε δή μιν ἀναρπάξασα θύελλα
πόντον ἐπ' ἰχθυόεντα φέρεν μεγάλα στενάχοντα,
ἀγροῦ ἐπ' ἐσχατιήν, ὅθι δώματα ναῖε Θυέστης
τὸ πρὶν, ἀτὰρ τότ' ἔναιε Θυεστιάδης Αἴγισθος.
ἀλλ' ὅτε δὴ καὶ κεῖθεν ἐφαίνετο νόστος ἀπήμων,
ἂψ δὲ θεοὶ οὖρον στρέψαν, καὶ οἴκαδ' ἵκοντο,
ἦ τοι ὁ μὲν χαίρων ἐπεβήσετο πατρίδος αἴης,
καὶ κύνει ἁπτόμενος ἣν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ
δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἴδε γαῖαν.
τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπὸς, ὅν ῥα καθεῖσεν
Αἴγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν
χρυσοῦ δοιὰ τάλαντα· φύλασσε δ' ὅ γ' εἰς ἐνιαυτὸν,
μή ἑ λάθοι παριὼν, μνήσαιτο δὲ θούριδος ἀλκῆς.
βῆ δ' ἴμεν ἀγγελέων πρὸς δώματα ποιμένι λαῶν.
αὐτίκα δ' Αἴγισθος δολίην ἐφράσσατο τέχνην·
κρινάμενος κατὰ δῆμον ἐείκοσι φῶτας ἀρίστους
εἷσε λόχον, ἑτέρωθι δ' ἀνώγει δαῖτα πένεσθαι.
αὐτὰρ ὁ βῆ καλέων Ἀγαμέμνονα, ποιμένα λαῶν,
ἵπποισιν καὶ ὄχεσφιν, ἀεικέα μερμηρίζων.
τὸν δ' οὐκ εἰδότ' ὄλεθρον ἀνήγαγε, καὶ κατέπεφνε
δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ.

οὐδέ τις Ἀτρείδεω ἑτάρων λίπεθ' οἵ οἱ ἕποντο,
οὐδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγάροισιν.
ὣς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,
κλαῖον δ' ἐν ψαμάθοισι καθήμενος, οὐδέ νύ μοι κῆρ
ἤθελ' ἔτι ζώειν καὶ ὁρᾶν φάος ἠελίοιο.
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,
δὴ τότε με προσέειπε γέρων ἅλιος νημερτής·
μηκέτι, Ἀτρέος υἱὲ, πολὺν χρόνον ἀσκελὲς οὕτω
κλαῖ', ἐπεὶ οὐκ ἄνυσίν τινα δήομεν· ἀλλὰ τάχιστα
πείρα ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἵκηαι.
ἢ γάρ μιν ζωόν γε κιχήσεαι, ἤ κεν Ὀρέστης
κτεῖνεν ὑποφθάμενος· σὺ δέ κεν τάφου ἀντιβολήσαις.
ὣς ἔφατ', αὐτὰρ ἐμοὶ κραδίη καὶ θυμὸς ἀγήνωρ
αὖτις ἐνὶ στήθεσσι καὶ ἀχνυμένῳ περ ἰάνθη·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων.
τούτους μὲν δὴ οἶδα· σὺ δὲ τρίτον ἄνδρ' ὀνόμαζε,
ὅς τις ἔτι ζωὸς κατερύκεται εὐρέι πόντῳ
[ἠὲ θανών· ἐθέλω δὲ καὶ ἀχνύμενός περ ἀκοῦσαι].
ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
υἱὸς Λαέρτεω, Ἰθάκῃ ἔνι οἰκία ναίων·
τὸν δ' ἴδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,
Νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκῃ
ἴσχει· ὁ δ' οὐ δύναται ἣν πατρίδα γαῖαν ἱκέσθαι·
οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
οἵ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
σοὶ δ' οὐ θέσφατόν ἐστι, διοτρεφὲς ὦ Μενέλαε,
Ἄργει ἐν ἱπποβότῳ θανέειν καὶ πότμον ἐπισπεῖν,
ἀλλά σ' ἐς Ἠλύσιον πεδίον καὶ πείρατα γαίης
ἀθάνατοι πέμψουσιν, ὅθι ξανθὸς Ῥαδάμανθυς,
τῇ περ ῥηίστη βιοτὴ πέλει ἀνθρώποισιν·
οὐ νιφετὸς, οὔτ' ἂρ χειμὼν πολὺς οὔτε ποτ' ὄμβρος,
ἀλλ' αἰεὶ Ζεφύροιο λιγὺ πνείοντος ἀήτας

Ὠκεανὸς ἀνίησιν ἀναψύχειν ἀνθρώπους,
οὕνεκ' ἔχεις Ἑλένην καί σφιν γαμβρὸς Διός ἐσσι.
ὣς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.

The story of the return of Menelaus.

αὐτὰρ ἐγὼν ἐπὶ νῆας ἅμ' ἀντιθέοις ἑτάροισιν
ἤια, πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.
αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλθομεν ἠδὲ θάλασσαν,
δόρπον θ' ὁπλισάμεσθ', ἐπί τ' ἤλυθεν ἀμβροσίη νύξ·
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἅλα δῖαν,
ἐν δ' ἱστοὺς τιθέμεσθα καὶ ἱστία νηυσὶν ἐίσης·
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθῖζον·
ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
ἂψ δ' εἰς Αἰγύπτοιο, διιπετέος ποταμοῖο,
στῆσα νέας, καὶ ἔρεξα τεληέσσας ἑκατόμβας,
αὐτὰρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰὲν ἐόντων,
χεῦ' Ἀγαμέμνονι τύμβον, ἵν' ἄσβεστον κλέος εἴη.
ταῦτα τελευτήσας νεόμην, δίδοσαν δέ μοι οὖρον
ἀθάνατοι, τοί μ' ὦκα φίλην ἐς πατρίδ' ἔπεμψαν.
ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν,
ὄφρα κεν ἑνδεκάτη τε δυωδεκάτη τε γένηται·
καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα
τρεῖς ἵππους καὶ δίφρον ἐύξοον· αὐτὰρ ἔπειτα
δώσω καλὸν ἄλεισον, ἵνα σπένδῃσθα θεοῖσιν
ἀθανάτοις, ἐμέθεν μεμνημένος ἤματα πάντα.'

Telemachus is unwilling to stay any longer.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'Ἀτρείδη, μὴ δή με πολὺν χρόνον ἐνθάδ' ἔρυκε.
καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοί γ' ἀνεχοίμην

ἥμενος, οὐδέ κέ μ' οἴκου ἕλοι πόθος οὐδὲ τοκήων·
αἰνῶς γὰρ μύθοισιν ἔπεσσί τε σοῖσιν ἀκούων
τέρπομαι. ἀλλ' ἤδη μοι ἀνιάζουσιν ἑταῖροι
ἐν Πύλῳ ἠγαθέῃ· σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.
δῶρον δ' ὅττι κέ μοι δοίης, κειμήλιον ἔστω·
ἵππους δ' εἰς Ἰθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ
ἐνθάδε λείψω ἄγαλμα· σὺ γὰρ πεδίοιο ἀνάσσεις
εὐρέος, ᾧ ἔνι μὲν λωτὸς πολὺς, ἐν δὲ κύπειρον
πυροί τε ζειαί τ' ἠδ' εὐρυφυὲς κρῖ λευκόν.
ἐν δ' Ἰθάκῃ οὔτ' ἂρ δρόμοι εὐρέες οὔτε τι λειμών·
αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἱπποβότοιο.
οὐ γάρ τις νήσων ἱππήλατος οὐδ' εὐλείμων,
αἵ θ' ἁλὶ κεκλίαται· Ἰθάκη δέ τε καὶ περὶ πασέων.'
Ὣς φάτο, μείδησεν δὲ βοὴν ἀγαθὸς Μενέλαος,
χειρί τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
'Αἵματός εἰς ἀγαθοῖο, φίλον τέκος, οἷ' ἀγορεύεις·
τοιγὰρ ἐγώ τοι ταῦτα μεταστήσω· δύναμαι γάρ.
δώρων δ', ὅσσ' ἐν ἐμῷ οἴκῳ κειμήλια κεῖται
δώσω ὃ κάλλιστον καὶ τιμηέστατόν ἐστι.
δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ
ἔστιν ἅπας, χρυσῷ δ' ἐπὶ χείλεα κεκράανται·
ἔργον δ' Ἡφαίστοιο· πόρεν δέ ἑ Φαίδιμος ἥρως,
Σιδονίων βασιλεὺς, ὅθ' ἑὸς δόμος ἀμφεκάλυψε
κεῖσέ με νοστήσαντα· τεῒν δ' ἐθέλω τόδ' ὀπάσσαι.'
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
[δαιτυμόνες δ' ἐς δώματ' ἴσαν θείου βασιλῆος.
οἱ δ' ἦγον μὲν μῆλα, φέρον δ' εὐήνορα οἶνον·
σῖτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον.
ὣς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο],

The scene changes to the palace of Odysseus.

μνηστῆρες δὲ πάροιθεν Ὀδυσσῆος μεγάροιο

δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἱέντες,
ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος, ὕβριν ἔχοντες.
Ἀντίνοος δὲ καθῆστο καὶ Εὐρύμαχος θεοειδής,
ἀρχοὶ μνηστήρων, ἀρετῇ δ᾽ ἔσαν ἔξοχ᾽ ἄριστοι.
τοῖς δ᾽ υἱὸς Φρονίοιο Νοήμων ἐγγύθεν ἐλθὼν
Ἀντίνοον μύθοισιν ἀνειρόμενος προσέειπεν·

The departure of Telemachus is announced to the suitors.

‘Ἀντίνο᾽, ἦ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκί,
ὁππότε Τηλέμαχος νεῖτ᾽ ἐκ Πύλου ἠμαθόεντος;
νῆά μοι οἴχετ᾽ ἄγων· ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς
Ἤλιδ᾽ ἐς εὐρύχορον διαβήμεναι, ἔνθα μοι ἵπποι
δώδεκα θήλειαι, ὑπὸ δ᾽ ἡμίονοι ταλαεργοὶ
ἀδμῆτες· τῶν κέν τιν᾽ ἐλασσάμενος δαμασαίμην.’
Ὣς ἔφαθ᾽, οἱ δ᾽ ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαντο
ἐς Πύλον οἴχεσθαι Νηλήιον, ἀλλά που αὐτοῦ
ἀγρῶν ἢ μήλοισι παρέμμεναι, ἠὲ συβώτῃ.
Τὸν δ᾽ αὖτ᾽ Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
‘νημερτές μοι ἔνισπε, πότ᾽ ᾤχετο καὶ τίνες αὐτῷ
κοῦροι ἕποντ᾽; Ἰθάκης ἐξαίρετοι, ἦ ἑοὶ αὐτοῦ
θῆτές τε δμῶές τε; δύναιτό κε καὶ τὸ τελέσσαι.
καί μοι τοῦτ᾽ ἀγόρευσον ἐτήτυμον, ὄφρ᾽ εὖ εἰδῶ,
ἤ σε βίῃ ἀέκοντος ἀπηύρα νῆα μέλαιναν,
ἦε ἑκών οἱ δῶκας, ἐπεὶ προσπτύξατο μύθῳ.’
Τὸν δ᾽ υἱὸς Φρονίοιο Νοήμων ἀντίον ηὔδα·
‘αὐτὸς ἑκών οἱ δῶκα· τί κεν ῥέξειε καὶ ἄλλος,
ὁππότ᾽ ἀνὴρ τοιοῦτος ἔχων μελεδήματα θυμῷ
αἰτίζῃ; χαλεπόν κεν ἀνήνασθαι δόσιν εἴη.
κοῦροι δ᾽ οἳ κατὰ δῆμον ἀριστεύουσι μεθ᾽ ἡμέας,
οἵ οἱ ἕποντ᾽· ἐν δ᾽ ἀρχὸν ἐγὼ βαίνοντ᾽ ἐνόησα
Μέντορα, ἠὲ θεόν, τῷ δ᾽ αὐτῷ πάντα ἐῴκει.
ἀλλὰ τὸ θαυμάζω· ἴδον ἐνθάδε Μέντορα δῖον

χθιζὸν ὑπηοῖον. τότε δ' ἔμβη νηὶ Πύλονδε.'
῟Ως ἄρα φωνήσας ἀπέβη πρὸς δώματα πατρὸς,
τοῖσιν δ' ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγήνωρ.
μνηστῆρας δ' ἄμυδις κάθισαν καὶ παῦσαν ἀέθλων.
τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱὸς
[ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πίμπλαντ', ὄσσε δέ οἱ πυρὶ λαμπετόωντι ἐίκτην·]

Antinous plots his destruction.

'῏Ω πόποι, ἦ μέγα ἔργον ὑπερφιάλως ἐτελέσθη
Τηλεμάχῳ ὁδὸς ἥδε· φάμεν δέ οἱ οὐ τελέεσθαι.
ἐκ τοσσῶνδ' ἀέκητι νέος παῖς οἴχεται αὔτως,
νῆα ἐρυσσάμενος, κρίνας τ' ἀνὰ δῆμον ἀρίστους.
ἄρξει καὶ προτέρω κακὸν ἔμμεναι· ἀλλά οἱ αὐτῷ
Ζεὺς ὀλέσειε βίην, πρὶν ἡμῖν πῆμα φυτεῦσαι.
ἀλλ' ἄγ' ἐμοὶ δότε νῆα θοὴν καὶ εἴκοσ' ἑταίρους,
ὄφρα μιν αὐτὸν ἰόντα λοχήσομαι ἠδὲ φυλάξω
ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
ὡς ἂν ἐπισμυγερῶς ναυτίλεται εἵνεκα πατρός.'
῟Ως ἔφαθ', οἱ δ' ἄρα πάντες ἐπῄνεον ἠδ' ἐκέλευον·
αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος.

Medon informs Penelope,

Οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος
μύθων, οὓς μνηστῆρες ἐνὶ φρεσὶ βυσσοδόμευον·
κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλὰς
αὐλῆς ἐκτὸς ἐών· οἱ δ' ἔνδοθι μῆτιν ὕφαινον.
βῆ δ' ἴμεν ἀγγελέων διὰ δώματα Πηνελοπείῃ·
τὸν δὲ κατ' οὐδοῦ βάντα προσηύδα Πηνελόπεια·
'Κῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἀγαυοί;
ἦ εἰπέμεναι δμωῇσιν Ὀδυσσῆος θείοιο
ἔργων παύσασθαι, σφίσι δ' αὐτοῖς δαῖτα πένεσθαι;
μὴ μνηστεύσαντες μηδ' ἄλλοθ' ὁμιλήσαντες

ὕστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν.
οἳ θάμ' ἀγειρόμενοι βίοτον κατακείρετε πολλὸν,
κτῆσιν Τηλεμάχοιο δαΐφρονος· οὐδέ τι πατρῶν
ὑμετέρων τὸ πρόσθεν ἀκούετε, παῖδες ἐόντες,
οἷος Ὀδυσσεὺς ἔσκε μεθ' ὑμετέροισι τοκεῦσιν,
οὔτε τινὰ ῥέξας ἐξαίσιον οὔτε τι εἰπὼν
ἐν δήμῳ· ἥ τ' ἐστὶ δίκη θείων βασιλήων·
ἄλλον κ' ἐχθαίρῃσι βροτῶν, ἄλλον κε φιλοίη.
κεῖνος δ' οὔ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἐώργει.
ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα
φαίνεται, οὐδέ τίς ἐστι χάρις μετόπισθ' εὐεργέων.'
Τὴν δ' αὖτε προσέειπε Μέδων, πεπνυμένα εἰδώς,
'αἲ γὰρ δὴ, βασίλεια, τόδε πλεῖστον κακὸν εἴη.
ἀλλὰ πολὺ μεῖζόν τε καὶ ἀργαλεώτερον ἄλλο
μνηστῆρες φράζονται, ὃ μὴ τελέσειε Κρονίων·
Τηλέμαχον μεμάασι κατακτάμεν ὀξέι χαλκῷ
οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν
ἐς Πύλον ἠγαθέην ἠδ' ἐς Λακεδαίμονα δῖαν.'

who is brokenhearted at the news.

Ὣς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ,
δὴν δέ μιν ἀμφασίη ἐπέων λάβε· τὼ δέ οἱ ὄσσε
δακρυόφι πλῆσθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.
ὀψὲ δὲ δή μιν ἔπεσσιν ἀμειβομένη προσέειπε·
'Κῆρυξ, τίπτε δέ μοι παῖς οἴχεται; οὐδέ τί μιν χρεὼ
νηῶν ὠκυπόρων ἐπιβαινέμεν, αἵ θ' ἁλὸς ἵπποι
ἀνδράσι γίγνονται, περόωσι δὲ πουλὺν ἐφ' ὑγρήν.
ἦ ἵνα μηδ' ὄνομ' αὐτοῦ ἐν ἀνθρώποισι λίπηται;'
Τὴν δ' ἠμείβετ' ἔπειτα Μέδων πεπνυμένα εἰδώς,
'οὐκ οἶδ' ἤ τίς μιν θεὸς ὤρορεν ἦε καὶ αὐτοῦ
θυμὸς ἐφωρμήθη ἴμεν ἐς Πύλον, ὄφρα πύθηται
πατρὸς ἑοῦ ἢ νόστον, ἢ ὅν τινα πότμον ἐπέσπεν.'
Ὣς ἄρα φωνήσας ἀπέβη κατὰ δῶμ' Ὀδυσῆος.

τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ' ἄρ' ἔτ' ἔτλη
δίφρῳ ἐφέζεσθαι πολλῶν κατὰ οἶκον ἐόντων,
ἀλλ' ἄρ' ἐπ' οὐδοῦ ἷζε πολυκμήτου θαλάμοιο
οἴκτρ' ὀλοφυρομένη· περὶ δὲ δμωαὶ μινύριζον
πᾶσαι, ὅσαι κατὰ δώματ' ἔσαν νέαι ἠδὲ παλαιαί.
τῇς δ' ἀδινὸν γοόωσα μετηύδα Πηνελόπεια·
'Κλῦτε, φίλαι· περὶ γάρ μοι Ὀλύμπιος ἄλγε' ἔδωκεν
ἐκ πασέων, ὅσσαι μοι ὁμοῦ τράφεν ἠδ' ἐγένοντο,
ἣ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν,
[ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.]
νῦν αὖ παῖδ' ἀγαπητὸν ἀνηρείψαντο θύελλαι
ἀκλέα ἐκ μεγάρων, οὐδ' ὁρμηθέντος ἄκουσα.
σχέτλιαι, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἑκάστη
ἐκ λεχέων μ' ἀνεγεῖραι, ἐπιστάμεναι σάφα θυμῷ,
ὁππότε κεῖνος ἔβη κοίλην ἐπὶ νῆα μέλαιναν.
εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὁρμαίνοντα,
τῷ κε μάλ' ἤ κεν ἔμεινε, καὶ ἐσσύμενός περ ὁδοῖο,
ἤ κέ με τεθνηυῖαν ἐνὶ μεγάροισιν ἔλειπεν.
ἀλλά τις ὀτρηρῶς Δολίον καλέσειε γέροντα,
δμῶ' ἐμὸν ὅν μοι ἔδωκε πατὴρ ἔτι δεῦρο κιούσῃ,
καί μοι κῆπον ἔχει πολυδένδρεον, ὄφρα τάχιστα
Λαέρτῃ τάδε πάντα παρεζόμενος καταλέξῃ,
εἰ δή πού τινα κεῖνος ἐνὶ φρεσὶ μῆτιν ὑφήνας
ἐξελθὼν λαοῖσιν ὀδύρεται, οἳ μεμάασιν
ὃν καὶ Ὀδυσσῆος φθῖσαι γόνον ἀντιθέοιο.'

At Eurycleia's advice, she prays for help to Athena.

Τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·
'νύμφα φίλη, σὺ μὲν ἄρ με κατάκτανε νηλέι χαλκῷ,
ἢ ἔα ἐν μεγάρῳ· μῦθον δέ τοι οὐκ ἐπικεύσω·
ᾔδε' ἐγὼ τάδε πάντα, πόρον δέ οἱ ὅσσ' ἐκέλευε,

σῖτον καὶ μέθυ ἡδύ· ἐμεῦ δ' ἕλετο μέγαν ὅρκον
μὴ πρὶν σοὶ ἐρέειν, πρὶν δωδεκάτην γε γενέσθαι
ἢ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,
ὡς ἂν μὴ κλαίουσα κατὰ χρόα καλὸν ἰάπτῃς.
ἀλλ' ὑδρηναμένη, καθαρὰ χροῒ εἵμαθ' ἑλοῦσα,
εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν
εὔχε' Ἀθηναίῃ κούρῃ Διὸς αἰγιόχοιο·
ἡ γάρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαώσαι.
μηδὲ γέροντα κάκου κεκακωμένον· οὐ γὰρ ὀίω
πάγχυ θεοῖς μακάρεσσι γονὴν Ἀρκεισιάδαο
ἐχθέσθ', ἀλλ' ἔτι πού τις ἐπέσσεται ὅς κεν ἔχῃσι
δώματά θ' ὑψερεφέα καὶ ἀπόπροθι πίονας ἀγρούς.'
Ὣς φάτο, τῆς δ' εὔνησε γόον, σχέθε δ' ὄσσε γόοιο.
ἡ δ' ὑδρηναμένη, καθαρὰ χροῒ εἵμαθ' ἑλοῦσα,
εἰς ὑπερῷ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξίν,
ἐν δ' ἔθετ' οὐλοχύτας κανέῳ, ἠρᾶτο δ' Ἀθήνῃ·
'Κλῦθί μευ, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
εἴ ποτέ τοι πολύμητις ἐνὶ μεγάροισιν Ὀδυσσεὺς
ἢ βοὸς ἢ ὄιος κατὰ πίονα μηρί' ἔκηε,
τῶν νῦν μοι μνῆσαι, καί μοι φίλον υἷα σάωσον,
μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας.'
Ὣς εἰποῦσ' ὀλόλυξε, θεὰ δέ οἱ ἔκλυεν ἀρῆς.
μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα·
ὧδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων·
'Ἦ μάλα δὴ γάμον ἄμμι πολυμνήστη βασίλεια
ἀρτύει, οὐδέ τι οἶδεν ὅ οἱ φόνος υἷι τέτυκται.'
Ὣς ἄρα τις εἴπεσκε, τὰ δ' οὐκ ἴσαν ὡς ἐτέτυκτο.
τοῖσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπε·
'Δαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε
πάντας ὁμῶς, μή πού τις ἐπαγγείλῃσι καὶ εἴσω.
ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν
μῦθον, ὃ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρεν ἡμῖν.'

The ambush laid to await Telemachus.

Ὣς εἰπὼν ἐκρίνατ' ἐείκοσι φῶτας ἀρίστους,
βὰν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
νῆα μὲν οὖν πάμπρωτον ἁλὸς βένθοσδε ἔρυσσαν,
ἐν δ' ἱστόν τε τίθεντο καὶ ἱστία νηὶ μελαίνῃ,
ἠρτύναντο δ' ἐρετμὰ τροποῖς ἐν δερματίνοισι
[πάντα κατὰ μοῖραν· ἀνά θ' ἱστία λευκὰ πέτασσαν·]
τεύχεα δέ σφ' ἤνεικαν ὑπέρθυμοι θεράποντες.
ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὅρμισαν, ἐκ δ' ἔβαν αὐτοί·
ἔνθα δὲ δόρπον ἕλοντο, μένον δ' ἐπὶ ἕσπερον ἐλθεῖν.
Ἡ δ' ὑπερωίῳ αὖθι περίφρων Πηνελόπεια
κεῖτ' ἄρ' ἄσιτος, ἄπαστος ἐδητύος ἠδὲ ποτῆτος,
ὁρμαίνουσ' ἤ οἱ θάνατον φύγοι υἱὸς ἀμύμων,
ἦ ὅ γ' ὑπὸ μνηστῆρσιν ὑπερφιάλοισι δαμείη.
ὅσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὁμίλῳ
δείσας, ὁππότε μιν δόλιον περὶ κύκλον ἄγωσι,
τόσσα μιν ὁρμαίνουσαν ἐπήλυθε νήδυμος ὕπνος·
εὗδε δ' ἀνακλινθεῖσα, λύθεν δέ οἱ ἅψεα πάντα.

Athena cheers Penelope by sending a dream.

Ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη·
εἴδωλον ποίησε, δέμας δ' ἤικτο γυναικί,
Ἰφθίμῃ, κούρῃ μεγαλήτορος Ἰκαρίοιο,
τὴν Εὔμηλος ὄπυιε, Φερῇς ἔνι οἰκία ναίων.
πέμπε δέ μιν πρὸς δώματ' Ὀδυσσῆος θείοιο,
εἵως Πηνελόπειαν ὀδυρομένην, γοόωσαν,
παύσειε κλαυθμοῖο γόοιό τε δακρυόεντος.
ἐς θάλαμον δ' εἰσῆλθε παρὰ κληῖδος ἱμάντα,
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν·
'Εὕδεις, Πηνελόπεια, φίλον τετιημένη ἦτορ;
οὐ μέν σ' οὐδὲ ἐῶσι θεοὶ ῥεῖα ζώοντες

κλαίειν οὐδ' ἀκάχησθαι, ἐπεί ῥ' ἔτι νόστιμός ἐστι
σὸς παῖς· οὐ μὲν γάρ τι θεοῖς ἀλιτήμενός ἐστι.'
Τὴν δ' ἠμείβετ' ἔπειτα περίφρων Πηνελόπεια,
ἡδὺ μάλα κνώσσουσ' ἐν ὀνειρείῃσι πύλῃσιν·
'Τίπτε, κασιγνήτη, δεῦρ' ἤλυθες; οὔ τι πάρος γε
πωλέαι, ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναίεις·
καί με κέλεαι παύσασθαι ὀιζύος ἠδ' ὀδυνάων
πολλέων, αἵ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμὸν,
ἣ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν,
[ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.]
νῦν αὖ παῖς ἀγαπητὸς ἔβη κοίλης ἐπὶ νηὸς,
νήπιος, οὔτε πόνων εὖ εἰδὼς οὔτ' ἀγοράων.
τοῦ δὴ ἐγὼ καὶ μᾶλλον ὀδύρομαι ἤ περ ἐκείνου.
τοῦ δ' ἀμφιτρομέω καὶ δείδια μή τι πάθῃσιν,
ἢ ὅ γε τῶν ἐνὶ δήμῳ, ἵν' οἴχεται, ἢ ἐνὶ πόντῳ·
δυσμενέες γὰρ πολλοὶ ἐπ' αὐτῷ μηχανόωνται,
ἱέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἱκέσθαι.'
Τὴν δ' ἀπαμειβόμενον προσέφη εἴδωλον ἀμαυρόν·
'θάρσει, μηδέ τι πάγχυ μετὰ φρεσὶ δείδιθι λίην·
τοίη γάρ οἱ πομπὸς ἅμ' ἔρχεται, ἥν τε καὶ ἄλλοι
ἀνέρες ἠρήσαντο παρεστάμεναι, δύναται γὰρ,
Παλλὰς Ἀθηναίη· σὲ δ' ὀδυρομένην ἐλεαίρει·
ἣ νῦν με προέηκε τεῒν τάδε μυθήσασθαι.'
Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
'εἰ μὲν δὴ θεός ἐσσι, θεοῖό τε ἔκλυες αὐδῆς,
εἰ δ' ἄγε μοι καὶ κεῖνον ὀιζυρὸν κατάλεξον,
ἤ που ἔτι ζώει καὶ ὁρᾷ φάος ἠελίοιο,
ἦ ἤδη τέθνηκε καὶ εἰν Ἀίδαο δόμοισι.'
Τὴν δ' ἀπαμειβόμενον προσέφη εἴδωλον ἀμαυρόν·
'οὐ μέν τοι κεῖνόν γε διηνεκέως ἀγορεύσω,
ζώει ὅ γ', ἦ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν.'

Ὣς εἰπὸν σταθμοῖο παρὰ κληῖδα λιάσθη
ἐς πνοιὰς ἀνέμων· ἡ δ' ἐξ ὕπνου ἀνόρουσε
κούρη Ἰκαρίοιο· φίλον δέ οἱ ἦτορ ἰάνθη,
ὥς οἱ ἐναργὲς ὄνειρον ἐπέσσυτο νυκτὸς ἀμολγῷ.

The ship is stationed to intercept Telemachus.

Μνηστῆρες δ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
Τηλεμάχῳ φόνον αἰπὺν ἐνὶ φρεσὶν ὁρμαίνοντες.
ἔστι δέ τις νῆσος μέσσῃ ἁλὶ πετρήεσσα,
μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
Ἀστερίς, οὐ μεγάλη· λιμένες δ' ἔνι ναύλοχοι αὐτῇ
ἀμφίδυμοι· τῇ τόν γε μένον λοχόωντες Ἀχαιοί.

ΟΔΥΣΣΕΙΑΣ Ε.

Ὀδυσσέως σχεδία.

Athena in Olympus complains of the hard fate of Odysseus.

Ἠὼς δ' ἐκ λεχέων παρ' ἀγαυοῦ Τιθωνοῖο
ὤρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσιν·
οἱ δὲ θεοὶ θῶκόνδε καθίζανον, ἐν δ' ἄρα τοῖσι
Ζεὺς ὑψιβρεμέτης, οὗ τε κράτος ἐστὶ μέγιστον.
τοῖσι δ' Ἀθηναίη λέγε κήδεα πόλλ' Ὀδυσῆος
μνησαμένη· μέλε γάρ οἱ ἐὼν ἐν δώμασι νύμφης·
'Ζεῦ πάτερ ἠδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
μή τις ἔτι πρόφρων ἀγανὸς καὶ ἤπιος ἔστω
σκηπτοῦχος βασιλεύς, μηδὲ φρεσὶν αἴσιμα εἰδώς·
ἀλλ' αἰεὶ χαλεπός τ' εἴη καὶ αἴσυλα ῥέζοι,
ὡς οὔ τις μέμνηται Ὀδυσσῆος θείοιο
λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὣς ἤπιος ἦεν.
ἀλλ' ὁ μὲν ἐν νήσῳ κεῖται κρατέρ' ἄλγεα πάσχων,
νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκῃ
ἴσχει· ὁ δ' οὐ δύναται ἣν πατρίδα γαῖαν ἱκέσθαι·
οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
οἵ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
νῦν αὖ παῖδ' ἀγαπητὸν ἀποκτεῖναι μεμάασιν
οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν
ἐς Πύλον ἠγαθέην ἠδ' ἐς Λακεδαίμονα δῖαν.'

Τὴν δ᾽ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
'τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων·
οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτὴ,
ὡς ἦ τοι κείνους Ὀδυσεὺς ἀποτίσεται ἐλθών;
Τηλέμαχον δὲ σὺ πέμψον ἐπισταμένως, δύνασαι γὰρ,
ὥς κε μάλ᾽ ἀσκηθὴς ἣν πατρίδα γαῖαν ἵκηται,
μνηστῆρες δ᾽ ἐν νηὶ παλιμπετὲς ἀπονέωνται.'

Zeus despatches Hermes to Calypso's isle.

Ἦ ῥα, καὶ Ἑρμείαν, υἱὸν φίλον, ἀντίον ηὔδα·
'Ἑρμεία· σὺ γὰρ αὖτε τά τ᾽ ἄλλα περ ἄγγελός ἐσσι·
νύμφῃ ἐυπλοκάμῳ εἰπεῖν νημερτέα βουλὴν,
νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται
οὔτε θεῶν πομπῇ οὔτε θνητῶν ἀνθρώπων·
ἀλλ᾽ ὅ γ᾽ ἐπὶ σχεδίης πολυδέσμου πήματα πάσχων
ἤματί κ᾽ εἰκοστῷ Σχερίην ἐρίβωλον ἵκοιτο,
Φαιήκων ἐς γαῖαν, οἳ ἀγχίθεοι γεγάασιν,
οἵ κέν μιν περὶ κῆρι θεὸν ὣς τιμήσουσι,
πέμψουσιν δ᾽ ἐν νηὶ φίλην ἐς πατρίδα γαῖαν,
χαλκόν τε χρυσόν τε ἅλις ἐσθῆτά τε δόντες,
πόλλ᾽, ὅσ᾽ ἂν οὐδέ ποτε Τροίης ἐξήρατ᾽ Ὀδυσσεὺς,
εἴ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληίδος αἶσαν.
ὣς γάρ οἱ μοῖρ᾽ ἐστὶ φίλους τ᾽ ἰδέειν καὶ ἱκέσθαι
οἶκον ἐς ὑψόροφον καὶ ἑὴν ἐς πατρίδα γαῖαν.'
Ὣς ἔφατ᾽, οὐδ᾽ ἀπίθησε διάκτορος ἀργειφόντης.
αὐτίκ᾽ ἔπειθ᾽ ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
ἀμβρόσια, χρύσεια, τά μιν φέρον ἠμὲν ἐφ᾽ ὑγρὴν
ἠδ᾽ ἐπ᾽ ἀπείρονα γαῖαν ἅμα πνοιῇς ἀνέμοιο.
εἵλετο δὲ ῥάβδον, τῇ τ᾽ ἀνδρῶν ὄμματα θέλγει
ὧν ἐθέλει, τοὺς δ᾽ αὖτε καὶ ὑπνώοντας ἐγείρει.
τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργειφόντης.
Πιερίην δ᾽ ἐπιβὰς ἐξ αἰθέρος ἔμπεσε πόντῳ·

σεύατ' ἔπειτ' ἐπὶ κῦμα λάρῳ ὄρνιθι ἐοικὼς,
ὅς τε κατὰ δεινοὺς κόλπους ἁλὸς ἀτρυγέτοιο
ἰχθῦς ἀγρώσσων πυκινὰ πτερὰ δεύεται ἅλμῃ·
τῷ ἴκελος πολέεσσιν ὀχήσατο κύμασιν Ἑρμῆς.
ἀλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλόθ' ἐοῦσαν,
ἔνθ' ἐκ πόντου βὰς ἰοειδέος ἤπειρόνδε
ἤιεν, ὄφρα μέγα σπέος ἵκετο, τῷ ἔνι νύμφη
ναῖεν ἐυπλόκαμος· τὴν δ' ἔνδοθι τέτμεν ἐοῦσαν.
πῦρ μὲν ἐπ' ἐσχαρόφιν μέγα καίετο, τηλόθι δ' ὀδμὴ
κέδρου τ' εὐκεάτοιο θύου τ' ἀνὰ νῆσον ὀδώδει
δαιομένων· ἡ δ' ἔνδον ἀοιδιάουσ' ὀπὶ καλῇ,
ἱστὸν ἐποιχομένη χρυσείῃ κερκίδ' ὕφαινεν.
ὕλη δὲ σπέος ἀμφὶ πεφύκει τηλεθόωσα,
κλήθρη τ' αἴγειρός τε καὶ εὐώδης κυπάρισσος.
ἔνθα δέ τ' ὄρνιθες τανυσίπτεροι εὐνάζοντο,
σκῶπές τ' ἴρηκές τε τανύγλωσσοί τε κορῶναι
εἰνάλιαι, τῇσίν τε θαλάσσια ἔργα μέμηλεν.
ἡ δ' αὐτοῦ τετάνυστο περὶ σπείους γλαφυροῖο
ἡμερὶς ἡβώωσα, τεθήλει δὲ σταφυλῇσι·
κρῆναι δ' ἑξείης πίσυρες ῥέον ὕδατι λευκῷ,
πλησίαι ἀλλήλων τετραμμέναι ἄλλυδις ἄλλη.
ἀμφὶ δὲ λειμῶνες μαλακοὶ ἴου ἠδὲ σελίνου
θήλεον· ἔνθα κ' ἔπειτα καὶ ἀθάνατός περ ἐπελθὼν
θηήσαιτο ἰδὼν καὶ τερφθείη φρεσὶν ᾗσιν.
ἔνθα στὰς θηεῖτο διάκτορος ἀργειφόντης.
αὐτὰρ ἐπειδὴ πάντα ἑῷ θηήσατο θυμῷ,
αὐτίκ' ἄρ' εἰς εὐρὺ σπέος ἤλυθεν· οὐδέ μιν ἄντην
ἠγνοίησεν ἰδοῦσα Καλυψὼ, δῖα θεάων,
οὐ γάρ τ' ἀγνῶτες θεοὶ ἀλλήλοισι πέλονται
ἀθάνατοι, οὐδ' εἴ τις ἀπόπροθι δώματα ναίει.
οὐδ' ἄρ' Ὀδυσσῆα μεγαλήτορα ἔνδον ἔτετμεν,
ἀλλ' ὅ γ' ἐπ' ἀκτῆς κλαῖε καθήμενος, ἔνθα πάρος περ,

δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων
[πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων].
Ἑρμείαν δ' ἐρέεινε Καλυψώ, δῖα θεάων,
ἐν θρόνῳ ἱδρύσασα φαεινῷ, σιγαλόεντι·
'Τίπτε μοι, Ἑρμεία χρυσόρραπι, εἰλήλουθας
αἰδοῖός τε φίλος τε; πάρος γε μὲν οὔ τι θαμίζεις.
αὔδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν.
[ἀλλ' ἕπεο προτέρω, ἵνα τοι πὰρ ξείνια θείω.]'
Ὣς ἄρα φωνήσασα θεὰ παρέθηκε τράπεζαν
ἀμβροσίης πλήσασα, κέρασσε δὲ νέκταρ ἐρυθρόν.
αὐτὰρ ὁ πῖνε καὶ ἦσθε διάκτορος ἀργειφόντης.
αὐτὰρ ἐπεὶ δείπνησε καὶ ἤραρε θυμὸν ἐδωδῇ,
καὶ τότε δή μιν ἔπεσσιν ἀμειβόμενος προσέειπεν·

He bids her to release Odysseus.

'Εἰρωτᾷς μ' ἐλθόντα θεὰ θεόν· αὐτὰρ ἐγώ τοι
νημερτέως τὸν μῦθον ἐνισπήσω· κέλεαι γάρ.
Ζεὺς ἐμέ γ' ἠνώγει δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα·
τίς δ' ἂν ἑκὼν τοσσόνδε διαδράμοι ἁλμυρὸν ὕδωρ
ἄσπετον; οὐδέ τις ἄγχι βροτῶν πόλις, οἵ τε θεοῖσιν
ἱερά τε ῥέζουσι καὶ ἐξαίτους ἑκατόμβας.
ἀλλὰ μάλ' οὔ πως ἔστι Διὸς νόον αἰγιόχοιο
οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἁλιῶσαι.
φησί τοι ἄνδρα παρεῖναι ὀιζυρώτατον ἄλλων,
τῶν ἀνδρῶν οἳ ἄστυ πέρι Πριάμοιο μάχοντο
εἰνάετες, δεκάτῳ δὲ πόλιν πέρσαντες ἔβησαν
οἴκαδ'· ἀτὰρ ἐν νόστῳ Ἀθηναίην ἀλίτοντο,
ἥ σφιν ἐπῶρσ' ἄνεμόν τε κακὸν καὶ κύματα μακρά.
[ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,
τὸν δ' ἄρα δεῦρ' ἄνεμός τε φέρων καὶ κῦμα πέλασσε.]
τὸν νῦν σ' ἠνώγει ἀποπεμπέμεν ὅττι τάχιστα·

οὐ γάρ οἱ τῇδ᾽ αἶσα φίλων ἀπονόσφιν ὀλέσθαι,
ἀλλ᾽ ἔτι οἱ μοῖρ᾽ ἐστὶ φίλους τ᾽ ἰδέειν καὶ ἱκέσθαι
οἶκον ἐς ὑψόροφον καὶ ἑὴν ἐς πατρίδα γαῖαν.᾽
῞Ως φάτο, ῥίγησεν δὲ Καλυψώ, δῖα θεάων,
καί μιν φωνήσασ᾽ ἔπεα πτερόεντα προσηύδα·

Reluctantly the goddess consents.

‘Σχέτλιοί ἐστε, θεοί, ζηλήμονες ἔξοχον ἄλλων,
οἵ τε θεαῖς ἀγάασθε παρ᾽ ἀνδράσιν εὐνάζεσθαι
ἀμφαδίην, ἤν τίς τε φίλον ποιήσετ᾽ ἀκοίτην.
ὣς μὲν ὅτ᾽ ᾽Ωρίων᾽ ἕλετο ῥοδοδάκτυλος ᾽Ηώς,
τόφρα οἱ ἠγάασθε θεοὶ ῥεῖα ζώοντες,
ἕως μιν ἐν ᾽Ορτυγίῃ χρυσόθρονος ῎Αρτεμις ἁγνὴ
οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν.
ὣς δ᾽ ὁπότ᾽ ᾽Ιασίωνι ἐυπλόκαμος Δημήτηρ,
ᾧ θυμῷ εἴξασα, μίγη φιλότητι καὶ εὐνῇ
νειῷ ἔνι τριπόλῳ· οὐδὲ δὴν ἦεν ἄπυστος
Ζεύς, ὅς μιν κατέπεφνε βαλὼν ἀργῆτι κεραυνῷ.
ὣς δ᾽ αὖ νῦν μοι ἀγᾶσθε, θεοί, βροτὸν ἄνδρα παρεῖναι.
τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα
οἶον, ἐπεί οἱ νῆα θοὴν ἀργῆτι κεραυνῷ
Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ.
[ἔνθ᾽ ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,
τὸν δ᾽ ἄρα δεῦρ᾽ ἄνεμός τε φέρων καὶ κῦμα πέλασσε.]
τὸν μὲν ἐγὼ φίλεόν τε καὶ ἔτρεφον, ἠδὲ ἔφασκον
θήσειν ἀθάνατον καὶ ἀγήρων ἤματα πάντα.
ἀλλ᾽ ἐπεὶ οὔ πως ἔστι Διὸς νόον αἰγιόχοιο
οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ᾽ ἁλιῶσαι,
ἐρρέτω, εἴ μιν κεῖνος ἐποτρύνει καὶ ἀνώγει,
πόντον ἐπ᾽ ἀτρύγετον. πέμψω δέ μιν οὔ πῃ ἐγώ γε·
οὐ γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,

οἵ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
αὐτάρ οἱ πρόφρων ὑποθήσομαι, οὐδ' ἐπικεύσω,
ὥς κε μάλ' ἀσκηθὴς ἣν πατρίδα γαῖαν ἵκηται.'
Τὴν δ' αὖτε προσέειπε διάκτορος ἀργειφόντης·
'οὕτω νῦν ἀπόπεμπε, Διὸς δ' ἐποπίζεο μῆνιν,
μή πώς τοι μετόπισθε κοτεσσάμενος χαλεπήνῃ.'
Ὣς ἄρα φωνήσας ἀπέβη κρατὺς ἀργειφόντης·

Calypso informs Odysseus, and bids him build a boat,

ἡ δ' ἐπ' Ὀδυσσῆα μεγαλήτορα πότνια νύμφη
ἤϊ', ἐπεὶ δὴ Ζηνὸς ἐπέκλυεν ἀγγελιάων.
τὸν δ' ἄρ' ἐπ' ἀκτῆς εὗρε καθήμενον· οὐδέ ποτ' ὄσσε
δακρυόφιν τέρσοντο, κατείβετο δὲ γλυκὺς αἰὼν
νόστον ὀδυρομένῳ, ἐπεὶ οὐκέτι ἥνδανε νύμφη.
ἀλλ' ἦ τοι νύκτας μὲν ἰαύεσκεν καὶ ἀνάγκῃ
ἐν σπέσσι γλαφυροῖσι παρ' οὐκ ἐθέλων ἐθελούσῃ·
ἤματα δ' ἐν πέτρῃσι καὶ ἠιόνεσσι καθίζων
[δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων]
πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων.
ἀγχοῦ δ' ἱσταμένη προσεφώνεε δῖα θεάων·
'Κάμμορε, μή μοι ἔτ' ἐνθάδ' ὀδύρεο, μηδέ τοι αἰὼν
φθινέτω· ἤδη γάρ σε μάλα πρόφρασσ' ἀποπέμψω.
ἀλλ' ἄγε δούρατα μακρὰ ταμὼν ἁρμόζεο χαλκῷ
εὐρεῖαν σχεδίην· ἀτὰρ ἴκρια πῆξαι ἐπ' αὐτῆς
ὑψοῦ, ὥς σε φέρῃσιν ἐπ' ἠεροειδέα πόντον.
αὐτὰρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶνον ἐρυθρὸν
ἐνθήσω μενοεικέ', ἅ κέν τοι λιμὸν ἐρύκοι,
εἵματά τ' ἀμφιέσω, πέμψω δέ τοι οὖρον ὄπισθεν,
ὥς κε μάλ' ἀσκηθὴς σὴν πατρίδα γαῖαν ἵκηαι,
αἴ κε θεοί γ' ἐθέλωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
οἵ μευ φέρτεροί εἰσι νοῆσαί τε κρῆναί τε.'

Ὣς φάτο, ῥίγησεν δὲ πολύτλας δῖος Ὀδυσσεὺς,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
'Ἄλλο τι δὴ σὺ, θεὰ, τόδε μήδεαι οὐδέ τι πομπὴν,
ἥ με κέλεαι σχεδίῃ περάαν μέγα λαῖτμα θαλάσσης,
δεινόν τ' ἀργαλέον τε· τὸ δ' οὐδ' ἐπὶ νῆες ἐῗσαι
ὠκύποροι περόωσιν, ἀγαλλόμεναι Διὸς οὔρῳ.
οὐδ' ἂν ἐγὼν ἀέκητι σέθεν σχεδίης ἐπιβαίην,
εἰ μή μοι τλαίης γε, θεὰ, μέγαν ὅρκον ὀμόσσαι
μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.'
Ὣς φάτο, μείδησεν δὲ Καλυψὼ, δῖα θεάων,
χειρί τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
'Ἦ δὴ ἀλιτρός γ' ἐσσὶ καὶ οὐκ ἀποφώλια εἰδὼς,
οἷον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεῦσαι.
ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρὺς ὕπερθε
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος
ὅρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,
μή τί σοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.
ἀλλὰ τὰ μὲν νοέω καὶ φράσσομαι, ἅσσ' ἂν ἐμοί περ
αὐτῇ μηδοίμην, ὅτε με χρειὼ τόσον ἵκοι·
καὶ γὰρ ἐμοὶ νόος ἐστὶν ἐναίσιμος, οὐδέ μοι αὐτῇ
θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἀλλ' ἐλεήμων.'
Ὣς ἄρα φωνήσασ' ἡγήσατο δῖα θεάων
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο.
ἷξον δὲ σπεῖος γλαφυρὸν θεὸς ἠδὲ καὶ ἀνὴρ,
καί ῥ' ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη
Ἑρμείας, νύμφη δ' ἐτίθει πάρα πᾶσαν ἐδωδὴν,
ἔσθειν καὶ πίνειν, οἷα βροτοὶ ἄνδρες ἔδουσιν·
αὐτὴ δ' ἀντίον ἷζεν Ὀδυσσῆος θείοιο,
τῇ δὲ παρ' ἀμβροσίην δμωαὶ καὶ νέκταρ ἔθηκαν.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ τάρπησαν ἐδητύος ἠδὲ ποτῆτος,
τοῖς ἄρα μύθων ἦρχε Καλυψὼ, δῖα θεάων·

though she would fain keep him with her.

‘Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,
οὕτω δὴ οἶκόνδε φίλην ἐς πατρίδα γαῖαν
αὐτίκα νῦν ἐθέλεις ἰέναι; σὺ δὲ χαῖρε καὶ ἔμπης.
εἴ γε μὲν εἰδείης σῇσι φρεσὶν ὅσσα τοι αἶσα
κήδε’ ἀναπλῆσαι, πρὶν πατρίδα γαῖαν ἱκέσθαι,
ἐνθάδε κ’ αὖθι μένων παρ’ ἐμοὶ τόδε δῶμα φυλάσσοις
ἀθάνατός τ’ εἴης, ἱμειρόμενός περ ἰδέσθαι
σὴν ἄλοχον, τῆς αἰὲν ἐέλδεαι ἤματα πάντα.
οὐ μέν θην κείνης γε χερείων εὔχομαι εἶναι,
οὐ δέμας, οὐδὲ φυήν, ἐπεὶ οὔ πως οὐδὲ ἔοικε
θνητὰς ἀθανάτῃσι δέμας καὶ εἶδος ἐρίζειν.’
Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
‘πότνα θεὰ, μή μοι τόδε χώεο· οἶδα καὶ αὐτὸς
πάντα μάλ’, οὕνεκα σεῖο περίφρων Πηνελόπεια
εἶδος ἀκιδνοτέρη μέγεθός τ’ εἰσάντα ἰδέσθαι·
ἡ μὲν γὰρ βροτός ἐστι, σὺ δ’ ἀθάνατος καὶ ἀγήρως.
ἀλλὰ καὶ ὣς ἐθέλω καὶ ἐέλδομαι ἤματα πάντα
οἴκαδέ τ’ ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι.
εἰ δ’ αὖ τις ῥαίῃσι θεῶν ἐνὶ οἴνοπι πόντῳ,
τλήσομαι ἐν στήθεσσιν ἔχων ταλαπενθέα θυμόν·
ἤδη γὰρ μάλα πόλλ’ ἔπαθον καὶ πόλλ’ ἐμόγησα
κύμασι καὶ πολέμῳ· μετὰ καὶ τόδε τοῖσι γενέσθω.’
Ὣς ἔφατ’, ἠέλιος δ’ ἄρ’ ἔδυ καὶ ἐπὶ κνέφας ἦλθεν·
ἐλθόντες δ’ ἄρα τώ γε μυχῷ σπείους γλαφυροῖο
τερπέσθην φιλότητι, παρ’ ἀλλήλοισι μένοντες.

The boat-building.

Ἦμος δ’ ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
αὐτίχ’ ὁ μὲν χλαῖνάν τε χιτῶνά τε ἕννυτ’ Ὀδυσσεύς,
αὐτὴ δ’ ἀργύφεον φᾶρος μέγα ἕννυτο νύμφη,

λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἰξυῖ
καλὴν χρυσείην· κεφαλῇ δ' ἐφύπερθε καλύπτρην·
καὶ τότ' Ὀδυσσῆι μεγαλήτορι μήδετο πομπήν.
δῶκέν οἱ πέλεκυν μέγαν, ἄρμενον ἐν παλάμῃσι,
χάλκεον, ἀμφοτέρωθεν ἀκαχμένον· αὐτὰρ ἐν αὐτῷ
στειλειὸν περικαλλὲς ἐλάινον, εὖ ἐναρηρός·
δῶκε δ' ἔπειτα σκέπαρνον ἐύξοον· ἦρχε δ' ὁδοῖο
νήσου ἐπ' ἐσχατιῆς, ὅθι δένδρεα μακρὰ πεφύκει,
κλήθρη τ' αἴγειρός τ', ἐλάτη τ' ἦν οὐρανομήκης,
αὖα πάλαι, περίκηλα, τά οἱ πλώοιεν ἐλαφρῶς.
αὐτὰρ ἐπειδὴ δεῖξ' ὅθι δένδρεα μακρὰ πεφύκει,
ἡ μὲν ἔβη πρὸς δῶμα Καλυψώ, δῖα θεάων,
αὐτὰρ ὁ τάμνετο δοῦρα· θοῶς δέ οἱ ἤνυτο ἔργον.
εἴκοσι δ' ἔκβαλε πάντα, πελέκκησεν δ' ἄρα χαλκῷ,
ξέσσε δ' ἐπισταμένως καὶ ἐπὶ στάθμην ἴθυνεν.
τόφρα δ' ἔνεικε τέρετρα Καλυψώ, δῖα θεάων·
τέτρηνεν δ' ἄρα πάντα καὶ ἥρμοσεν ἀλλήλοισι,
γόμφοισιν δ' ἄρα τήν γε καὶ ἁρμονίῃσιν ἄρασσεν.
ὅσσον τίς τ' ἔδαφος νηὸς τορνώσεται ἀνὴρ
φορτίδος εὐρείης, εὖ εἰδὼς τεκτοσυνάων,
τόσσον ἔπ' εὐρεῖαν σχεδίην ποιήσατ' Ὀδυσσεύς.
ἴκρια δὲ στήσας, ἀραρὼν θαμέσι σταμίνεσσι,
ποίει· ἀτὰρ μακρῇσιν ἐπηγκενίδεσσι τελεύτα.
ἐν δ' ἱστὸν ποίει καὶ ἐπίκριον ἄρμενον αὐτῷ·
πρὸς δ' ἄρα πηδάλιον ποιήσατο, ὄφρ' ἰθύνοι.
φράξε δέ μιν ῥίπεσσι διαμπερὲς οἰσυΐνῃσι
κύματος εἶλαρ ἔμεν· πολλὴν δ' ἐπεχεύατο ὕλην.
τόφρα δὲ φάρε' ἔνεικε Καλυψώ, δῖα θεάων,
ἱστία ποιήσασθαι· ὁ δ' εὖ τεχνήσατο καὶ τά.
ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ,
μοχλοῖσιν δ' ἄρα τήν γε κατείρυσεν εἰς ἅλα δῖαν.

Odysseus starts from Ogygia.

Τέτρατον ἦμαρ ἔην, καὶ τῷ τετέλεστο ἅπαντα·
τῷ δ' ἄρα πέμπτῳ πέμπ' ἀπὸ νήσου δῖα Καλυψὼ,
εἵματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα.
ἐν δέ οἱ ἀσκὸν ἔθηκε θεὰ μέλανος οἴνοιο
τὸν ἕτερον, ἕτερον δ' ὕδατος μέγαν, ἐν δὲ καὶ ᾖα
κωρύκῳ· ἐν δέ οἱ ὄψα τίθει μενοεικέα πολλά·
οὖρον δὲ προέηκεν ἀπήμονά τε λιαρόν τε.
γηθόσυνος δ' οὔρῳ πέτασ' ἱστία δῖος Ὀδυσσεύς.
αὐτὰρ ὁ πηδαλίῳ ἰθύνετο τεχνηέντως
ἥμενος· οὐδέ οἱ ὕπνος ἐπὶ βλεφάροισιν ἔπιπτε
Πληιάδας τ' ἐσορῶντι καὶ ὀψὲ δύοντα Βοώτην
Ἄρκτον θ', ἣν καὶ ἅμαξαν ἐπίκλησιν καλέουσιν,
ἥ τ' αὐτοῦ στρέφεται καί τ' Ὠρίωνα δοκεύει,
οἴη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο·
τὴν γὰρ δή μιν ἄνωγε Καλυψὼ, δῖα θεάων,
ποντοπορευέμεναι ἐπ' ἀριστερὰ χειρὸς ἔχοντα.
ἑπτὰ δὲ καὶ δέκα μὲν πλέεν ἤματα ποντοπορεύων,
ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιόεντα
γαίης Φαιήκων, ὅθι τ' ἄγχιστον πέλεν αὐτῷ·
εἴσατο δ' ὡς ὅτε ῥινὸν ἐν ἠεροειδέι πόντῳ.

Poseidon sees him, raises a storm and wrecks him.

Τὸν δ' ἐξ Αἰθιόπων ἀνιὼν κρείων ἐνοσίχθων
τηλόθεν ἐκ Σολύμων ὀρέων ἴδεν· εἴσατο γάρ οἱ
πόντον ἐπιπλώων· ὁ δ' ἐχώσατο κηρόθι μᾶλλον,
κινήσας δὲ κάρη προτὶ ὃν μυθήσατο θυμόν·
'Ὢ πόποι, ἦ μάλα δὴ μετεβούλευσαν θεοὶ ἄλλως
ἀμφ' Ὀδυσῆι ἐμεῖο μετ' Αἰθιόπεσσιν ἐόντος,
καὶ δὴ Φαιήκων γαίης σχεδὸν, ἔνθα οἱ αἶσα
ἐκφυγέειν μέγα πεῖραρ ὀιζύος, ἥ μιν ἱκάνει·
ἀλλ' ἔτι μέν μίν φημι ἅδην ἐλάαν κακότητος.'

Ὣς εἰπὼν σύναγεν νεφέλας, ἐτάραξε δὲ πόντον
χερσὶ τρίαιναν ἑλών· πάσας δ' ὀρόθυνεν ἀέλλας
παντοίων ἀνέμων, σὺν δὲ νεφέεσσι κάλυψε
γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
σὺν δ' Εὖρός τε Νότος τ' ἔπεσε Ζέφυρός τε δυσαὴς
καὶ Βορέης αἰθρηγενέτης, μέγα κῦμα κυλίνδων.
καὶ τότ' Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ,
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
'Ὤ μοι ἐγὼ δειλὸς, τί νύ μοι μήκιστα γένηται;
δείδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν,
ἥ μ' ἔφατ' ἐν πόντῳ, πρὶν πατρίδα γαῖαν ἱκέσθαι,
ἄλγε' ἀναπλήσειν· τὰ δὲ δὴ νῦν πάντα τελεῖται,
οἵοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρὺν
Ζεὺς, ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δ' ἄελλαι
παντοίων ἀνέμων. νῦν μοι σῶς αἰπὺς ὄλεθρος.
τρισμάκαρες Δαναοὶ καὶ τετράκις, οἳ τότ' ὄλοντο
Τροίῃ ἐν εὐρείῃ, χάριν Ἀτρείδῃσι φέροντες.
ὡς δὴ ἐγώ γ' ὄφελον θανέειν καὶ πότμον ἐπισπεῖν
ἤματι τῷ ὅτε μοι πλεῖστοι χαλκήρεα δοῦρα
Τρῶες ἐπέρριψαν περὶ Πηλείωνι θανόντι.
τῷ κ' ἔλαχον κτερέων, καί μευ κλέος ἦγον Ἀχαιοί·
νῦν δέ με λευγαλέῳ θανάτῳ εἵμαρτο ἁλῶναι.'
Ὣς ἄρα μιν εἰπόντ' ἔλασεν μέγα κῦμα κατ' ἄκρης,
δεινὸν ἐπεσσύμενον, περὶ δὲ σχεδίην ἐλέλιξε.
τῆλε δ' ἀπὸ σχεδίης αὐτὸς πέσε, πηδάλιον δὲ
ἐκ χειρῶν προέηκε· μέσον δέ οἱ ἱστὸν ἔαξε
δεινὴ μισγομένων ἀνέμων ἐλθοῦσα θύελλα,
τηλοῦ δὲ σπεῖρον καὶ ἐπίκριον ἔμπεσε πόντῳ.
τὸν δ' ἄρ' ὑπόβρυχα θῆκε πολὺν χρόνον, οὐδ' ἐδυνάσθη
αἶψα μάλ' ἀνσχεθέειν μεγάλου ὑπὸ κύματος ὁρμῆς·
εἵματα γάρ ῥ' ἐβάρυνε, τά οἱ πόρε δῖα Καλυψώ.
ὀψὲ δὲ δή ῥ' ἀνέδυ, στόματος δ' ἐξέπτυσεν ἅλμην

πικρὴν, ἥ οἱ πολλὴ ἀπὸ κρατὸς κελάρυζεν.
ἀλλ' οὐδ' ὣς σχεδίης ἐπελήθετο, τειρόμενός περ,
ἀλλὰ μεθορμηθεὶς ἐνὶ κύμασιν ἐλλάβετ' αὐτῆς,
ἐν μέσσῃ δὲ καθῖζε τέλος θανάτου ἀλεείνων.
τὴν δ' ἐφόρει μέγα κῦμα κατὰ ῥόον ἔνθα καὶ ἔνθα.
ὡς δ' ὅτ' ὀπωρινὸς Βορέης φορέῃσιν ἀκάνθας
ἂμ πεδίον, πυκιναὶ δὲ πρὸς ἀλλήλῃσιν ἔχονται,
ὣς τὴν ἂμ πέλαγος ἄνεμοι φέρον ἔνθα καὶ ἔνθα·
ἄλλοτε μέν τε Νότος Βορέῃ προβάλεσκε φέρεσθαι,
ἄλλοτε δ' αὖτ' Εὖρος Ζεφύρῳ εἴξασκε διώκειν.

Leucothea pities him, and gives him her wimple for a life-buoy.

Τὸν δὲ ἴδεν Κάδμου θυγάτηρ, καλλίσφυρος Ἰνὼ,
Λευκοθέη, ἣ πρὶν μὲν ἔην βροτὸς αὐδήεσσα,
νῦν δ' ἁλὸς ἐν πελάγεσσι θεῶν ἒξ ἔμμορε τιμῆς.
ἥ ῥ' Ὀδυσῆ' ἐλέησεν ἀλώμενον, ἄλγε' ἔχοντα·
[αἰθυίῃ δ' εἰκυῖα ποτῇ ἀνεδύσετο λίμνης,]
ἷζε δ' ἐπὶ σχεδίης πολυδέσμου εἶπέ τε μῦθον·
'Κάμμορε, τίπτε τοι ὧδε Ποσειδάων ἐνοσίχθων
ὠδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει;
οὐ μὲν δή σε καταφθίσει, μάλα περ μενεαίνων.
ἀλλὰ μάλ' ὧδ' ἔρξαι, δοκέεις δέ μοι οὐκ ἀπινύσσειν·
εἵματα ταῦτ' ἀποδὺς σχεδίην ἀνέμοισι φέρεσθαι
κάλλιπ', ἀτὰρ χείρεσσι νέων ἐπιμαίεο νόστου
γαίης Φαιήκων, ὅθι τοι μοῖρ' ἐστὶν ἀλύξαι.
τῇ δὲ, τόδε κρήδεμνον ὑπὸ στέρνοιο τάνυσσαι
ἄμβροτον· οὐδέ τί τοι παθέειν δέος οὐδ' ἀπολέσθαι.
αὐτὰρ ἐπὴν χείρεσσιν ἐφάψεαι ἠπείροιο,
ἂψ ἀπολυσάμενος βαλέειν εἰς οἴνοπα πόντον
πολλὸν ἀπ' ἠπείρου, αὐτὸς δ' ἀπονόσφι τραπέσθαι.'
Ὣς ἄρα φωνήσασα θεὰ κρήδεμνον ἔδωκεν,

αὐτὴ δ' ἂψ ἐς πόντον ἐδύσετο κυμαίνοντα
αἰθυίῃ εἰκυῖα· μέλαν δέ ἑ κῦμα κάλυψεν.
αὐτὰρ ὁ μερμήριξε πολύτλας δῖος Ὀδυσσεύς,
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
'Ὤ μοι ἐγώ, μή τίς μοι ὑφαίνῃσιν δόλον αὖτε
ἀθανάτων, ὅ τέ με σχεδίης ἀποβῆναι ἀνώγει.
ἀλλὰ μάλ' οὔ πω πείσομ', ἐπεὶ ἑκὰς ὀφθαλμοῖσι
γαῖαν ἐγὼν ἰδόμην, ὅθι μοι φάτο φύξιμον εἶναι.
ἀλλὰ μάλ' ὧδ' ἔρξω, δοκέει δέ μοι εἶναι ἄριστον·
ὄφρ' ἂν μέν κεν δούρατ' ἐν ἁρμονίῃσιν ἀρήρῃ,
τόφρ' αὐτοῦ μενέω καὶ τλήσομαι ἄλγεα πάσχων·
αὐτὰρ ἐπὴν δή μοι σχεδίην διὰ κῦμα τινάξῃ,
νήξομ', ἐπεὶ οὐ μέν τι πάρα προνοῆσαι ἄμεινον.'
Εἷος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ὦρσε δ' ἐπὶ μέγα κῦμα Ποσειδάων ἐνοσίχθων,
δεινόν τ' ἀργαλέον τε, κατηρεφές, ἤλασε δ' αὐτόν.
ὡς δ' ἄνεμος ζαὴς ἠίων θημῶνα τινάξῃ
καρφαλέων, τὰ μὲν ἄρ τε διεσκέδασ' ἄλλυδις ἄλλῃ,
ὣς τῆς δούρατα μακρὰ διεσκέδασ'. αὐτὰρ Ὀδυσσεὺς
ἀμφ' ἑνὶ δούρατι βαῖνε, κέληθ' ὡς ἵππον ἐλαύνων,
εἵματα δ' ἐξαπέδυνε, τά οἱ πόρε δῖα Καλυψώ.
αὐτίκα δὲ κρήδεμνον ὑπὸ στέρνοιο τάνυσσεν,
αὐτὸς δὲ πρηνὴς ἁλὶ κάππεσε, χεῖρε πετάσσας,
νηχέμεναι μεμαώς· ἴδε δὲ κρείων ἐνοσίχθων,
κινήσας δὲ κάρη προτὶ ὃν μυθήσατο θυμόν·
'Οὕτω νῦν κακὰ πολλὰ παθὼν ἀλόω κατὰ πόντον,
εἰς ὅ κεν ἀνθρώποισι διοτρεφέεσσι μιγήῃς·
ἀλλ' οὐδ' ὧς σε ἔολπα ὀνόσσεσθαι κακότητος.'
Ὣς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους,
ἵκετο δ' εἰς Αἰγάς, ὅθι οἱ κλυτὰ δώματ' ἔασιν.

Athena stills the storm.

Αὐτὰρ Ἀθηναίη, κούρη Διός, ἄλλ' ἐνόησεν·
ἦ τοι τῶν ἄλλων ἀνέμων κατέδησε κελεύθους,
παύσασθαι δ' ἐκέλευσε καὶ εὐνηθῆναι ἅπαντας·
ὦρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαξεν,
ἕως ὅ γε Φαιήκεσσι φιληρέτμοισι μιγείη
διογενὴς Ὀδυσεύς, θάνατον καὶ Κῆρας ἀλύξας.

Odysseus sights land, but finds the coast too dangerous,

Ἔνθα δύω νύκτας δύο τ' ἤματα κύματι πηγῷ
πλάζετο, πολλὰ δέ οἱ κραδίη προτιόσσετ' ὄλεθρον.
ἀλλ' ὅτε δὴ τρίτον ἦμαρ ἐυπλόκαμος τέλεσ' Ἠώς,
καὶ τότ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἠδὲ γαλήνη
ἔπλετο νηνεμίη, ὁ δ' ἄρα σχεδὸν εἴσιδε γαῖαν
ὀξὺ μάλα προϊδών, μεγάλου· ὑπὸ κύματος ἀρθείς.
ὡς δ' ὅτ' ἂν ἀσπάσιος βίοτος παίδεσσι φανήῃ
πατρός, ὃς ἐν νούσῳ κῆται κρατέρ' ἄλγεα πάσχων,
δηρὸν τηκόμενος, στυγερὸς δέ οἱ ἔχραε δαίμων,
ἀσπάσιον δ' ἄρα τόν γε θεοὶ κακότητος ἔλυσαν,
ὣς Ὀδυσῆ' ἀσπαστὸν ἐείσατο γαῖα καὶ ὕλη,
νῆχε δ' ἐπειγόμενος ποσὶν ἠπείρου ἐπιβῆναι.
ἀλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας,
καὶ δὴ δοῦπον ἄκουσε ποτὶ σπιλάδεσσι θαλάσσης·
ῥόχθει γὰρ μέγα κῦμα ποτὶ ξερὸν ἠπείροιο
δεινὸν ἐρευγόμενον, εἴλυτο δὲ πάνθ' ἁλὸς ἄχνῃ·
οὐ γὰρ ἔσαν λιμένες νηῶν ὄχοι, οὐδ' ἐπιωγαί,
ἀλλ' ἀκταὶ προβλῆτες ἔσαν σπιλάδες τε πάγοι τε·
καὶ τότ' Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ,
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
‘Ὤ μοι, ἐπεὶ δὴ γαῖαν ἀελπέα δῶκεν ἰδέσθαι

Ζεύς, καὶ δὴ τόδε λαῖτμα διατμήξας ἐτέλεσσα,
ἔκβασις οὔ πῃ φαίνεθ' ἁλὸς πολιοῖο θύραζε·
ἔκτοσθεν μὲν γὰρ πάγοι ὀξέες, ἀμφὶ δὲ κῦμα
βέβρυχεν ῥόθιον, λισσὴ δ' ἀναδέδρομε πέτρη,
ἀγχιβαθὴς δὲ θάλασσα, καὶ οὔ πως ἔστι πόδεσσι
στήμεναι ἀμφοτέροισι καὶ ἐκφυγέειν κακότητα·
μή πώς μ' ἐκβαίνοντα βάλῃ λίθακι ποτὶ πέτρῃ
κῦμα μέγ' ἁρπάξαν· μελέη δέ μοι ἔσσεται ὁρμή.
εἰ δέ κ' ἔτι προτέρω παρανήξομαι, ἤν που ἐφεύρω
ἠιόνας τε παραπλῆγας λιμένας τε θαλάσσης,
δείδω μή μ' ἐξαῦτις ἀναρπάξασα θύελλα
πόντον ἐπ' ἰχθυόεντα φέρῃ βαρέα στενάχοντα,
ἠέ τί μοι καὶ κῆτος ἐπισσεύῃ μέγα δαίμων
ἐξ ἁλός, οἷά τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτη·
οἶδα γὰρ ὥς μοι ὀδώδυσται κλυτὸς ἐννοσίγαιος.'
  Εἷος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
τόφρα δέ μιν μέγα κῦμα φέρε τρηχεῖαν ἐπ' ἀκτήν.
ἔνθα κ' ἀπὸ ῥινοὺς δρύφθη, σὺν δ' ὀστέ' ἀράχθη,
εἰ μὴ ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη·
ἀμφοτέρῃσι δὲ χερσὶν ἐπεσσύμενος λάβε πέτρης,
τῆς ἔχετο στενάχων, εἵως μέγα κῦμα παρῆλθε.
καὶ τὸ μὲν ὣς ὑπάλυξε, παλιρρόθιον δέ μιν αὖτις
πλῆξεν ἐπεσσύμενον, τηλοῦ δέ μιν ἔμβαλε πόντῳ.
ὡς δ' ὅτε πουλύποδος θαλάμης ἐξελκομένοιο
πρὸς κοτυληδονόφιν πυκιναὶ λάιγγες ἔχονται,
ὣς τοῦ πρὸς πέτρῃσι θρασειάων ἀπὸ χειρῶν
ῥινοὶ ἀπέδρυφθεν· τὸν δὲ μέγα κῦμα κάλυψεν.
ἔνθα κε δὴ δύστηνος ὑπὲρ μόρον ὤλετ' Ὀδυσσεύς,
εἰ μὴ ἐπιφροσύνην δῶκε γλαυκῶπις Ἀθήνη.
κύματος ἐξαναδύς, τά τ' ἐρεύγεται ἤπειρόνδε,
νῆχε παρέξ, ἐς γαῖαν ὁρώμενος, εἴ που ἐφεύροι
ἠιόνας τε παραπλῆγας λιμένας τε θαλάσσης.

till he swims up the mouth of the river,

ἀλλ' ὅτε δὴ ποταμοῖο κατὰ στόμα καλλιρόοιο
ἷξε νέων, τῇ δή οἱ ἐείσατο χῶρος ἄριστος,
λεῖος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.
ἔγνω δὲ προρέοντα καὶ εὔξατο ὃν κατὰ θυμόν·
'Κλῦθι, ἄναξ, ὅτις ἐσσί· πολύλλιστον δέ σ' ἱκάνω,
φεύγων ἐκ πόντοιο Ποσειδάωνος ἐνιπάς.
αἰδοῖος μέν τ' ἐστὶ καὶ ἀθανάτοισι θεοῖσιν
ἀνδρῶν ὅς τις ἵκηται ἀλώμενος, ὡς καὶ ἐγὼ νῦν
σόν τε ῥόον σά τε γούναθ' ἱκάνω πολλὰ μογήσας.
ἀλλ' ἐλέαιρε, ἄναξ· ἱκέτης δέ τοι εὔχομαι εἶναι.'
Ὣς φάθ', ὁ δ' αὐτίκα παῦσεν ἑὸν ῥόον, ἔσχε δὲ κῦμα,
πρόσθε δέ οἱ ποίησε γαλήνην, τὸν δ' ἐσάωσεν
ἐς ποταμοῦ προχοάς· ὁ δ' ἄρ' ἄμφω γούνατ' ἔκαμψε
χεῖράς τε στιβαράς· ἁλὶ γὰρ δέδμητο φίλον κῆρ.
ᾤδεε δὲ χρόα πάντα, θάλασσα δὲ κήκιε πολλὴ
ἂν στόμα τε ῥῖνάς θ'· ὁ δ' ἄρ' ἄπνευστος καὶ ἄναυδος
κεῖτ' ὀλιγηπελέων, κάματος δέ μιν αἰνὸς ἵκανεν.
ἀλλ' ὅτε δή ῥ' ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,
καὶ τότε δὴ κρήδεμνον ἀπὸ ἕο λῦσε θεοῖο.
καὶ τὸ μὲν ἐς ποταμὸν ἁλιμυρήεντα μεθῆκεν,
ἂψ δ' ἔφερεν μέγα κῦμα κατὰ ῥόον, αἶψα δ' ἄρ' Ἰνὼ
δέξατο χερσὶ φίλῃσιν· ὁ δ' ἐκ ποταμοῖο λιασθεὶς
σχοίνῳ ὑπεκλίνθη, κύσε δὲ ζείδωρον ἄρουραν·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
'Ὤ μοι ἐγώ, τί πάθω; τί νύ μοι μήκιστα γένηται;
εἰ μέν κ' ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω,
μή μ' ἄμυδις στίβη τε κακὴ καὶ θῆλυς ἐέρση
ἐξ ὀλιγηπελίης δαμάσῃ κεκαφηότα θυμόν·
αὔρη δ' ἐκ ποταμοῦ ψυχρὴ πνέει ἠῶθι πρό.
εἰ δέ κεν ἐς κλιτὺν ἀναβὰς καὶ δάσκιον ὕλην

θάμνοις ἐν πυκινοῖσι καταδράθω, εἴ με μεθείη
ῥῖγος καὶ κάματος, γλυκερὸς δέ μοι ὕπνος ἐπέλθῃ,
δείδω μὴ θήρεσσιν ἕλωρ καὶ κύρμα γένωμαι.'

where he lands; and makes a bed of leaves under a thicket.

Ὣς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι·
βῆ ῥ' ἴμεν εἰς ὕλην· τὴν δὲ σχεδὸν ὕδατος εὗρεν
ἐν περιφαινομένῳ· δοιοὺς δ' ἄρ' ὑπήλυθε θάμνους,
ἐξ ὁμόθεν πεφυῶτας· ὁ μὲν φυλίης, ὁ δ' ἐλαίης.
τοὺς μὲν ἄρ' οὔτ' ἀνέμων διάη μένος ὑγρὸν ἀέντων,
οὔτε ποτ' ἠέλιος φαέθων ἀκτῖσιν ἔβαλλεν,
οὔτ' ὄμβρος περάασκε διαμπερές· ὣς ἄρα πυκνοὶ
ἀλλήλοισιν ἔφυν ἐπαμοιβαδίς· οὓς ὑπ' Ὀδυσσεὺς
δύσετ'. ἄφαρ δ' εὐνὴν ἐπαμήσατο χερσὶ φίλῃσιν
εὐρεῖαν· φύλλων γὰρ ἔην χύσις ἤλιθα πολλή,
ὅσσον τ' ἠὲ δύω ἠὲ τρεῖς ἄνδρας ἔρυσθαι
ὥρῃ χειμερίῃ, εἰ καὶ μάλα περ χαλεπαίνοι.
τὴν μὲν ἰδὼν γήθησε πολύτλας δῖος Ὀδυσσεύς,
ἐν δ' ἄρα μέσσῃ λέκτο, χύσιν δ' ἐπεχεύατο φύλλων.
ὡς δ' ὅτε τις δαλὸν σποδιῇ ἐνέκρυψε μελαίνῃ
ἀγροῦ ἐπ' ἐσχατιῆς, ᾧ μὴ πάρα γείτονες ἄλλοι,
σπέρμα πυρὸς σώζων, ἵνα μή ποθεν ἄλλοθεν αὔῃ,
ὣς Ὀδυσεὺς φύλλοισι καλύψατο· τῷ δ' ἄρ' Ἀθήνη
ὕπνον ἐπ' ὄμμασι χεῦ', ἵνα μιν παύσειε τάχιστα
δυσπονέος καμάτοιο, φίλα βλέφαρ' ἀμφικαλύψας.

ΟΔΥΣΣΕΙΑΣ Ζ.

Ὀδυσσέως ἄφιξις εἰς Φαίακας.

Athena appears in a dream to Nausicaa.

Ὣς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς
ὕπνῳ καὶ καμάτῳ ἀρημένος· αὐτὰρ Ἀθήνη
βῆ ῥ᾿ ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,
οἳ πρὶν μέν ποτ᾿ ἔναιον ἐν εὐρυχόρῳ Ὑπερείῃ,
ἀγχοῦ Κυκλώπων, ἀνδρῶν ὑπερηνορεόντων,
οἵ σφεας σινέσκοντο, βίηφι δὲ φέρτεροι ἦσαν.
ἔνθεν ἀναστήσας ἄγε Ναυσίθοος θεοειδής,
εἷσεν δὲ Σχερίῃ, ἑκὰς ἀνδρῶν ἀλφηστάων,
ἀμφὶ δὲ τεῖχος ἔλασσε πόλει, καὶ ἐδείματο οἴκους,
καὶ νηοὺς ποίησε θεῶν, καὶ ἐδάσσατ᾿ ἀρούρας.
ἀλλ᾿ ὁ μὲν ἤδη κηρὶ δαμεὶς Ἄϊδόσδε βεβήκει,
Ἀλκίνοος δὲ τότ᾿ ἦρχε, θεῶν ἄπο μήδεα εἰδώς.
τοῦ μὲν ἔβη πρὸς δῶμα θεὰ γλαυκῶπις Ἀθήνη,
νόστον Ὀδυσσῆι μεγαλήτορι μητιόωσα.
βῆ δ᾿ ἴμεν ἐς θάλαμον πολυδαίδαλον, ᾧ ἔνι κούρη
κοιμᾶτ᾿ ἀθανάτῃσι φυὴν καὶ εἶδος ὁμοίη,
Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
πὰρ δὲ δύ᾿ ἀμφίπολοι, χαρίτων ἄπο κάλλος ἔχουσαι,
σταθμοῖιν ἑκάτερθε· θύραι δ᾿ ἐπέκειντο φαειναί.
ἡ δ᾿ ἀνέμου ὡς πνοιὴ ἐπέσσυτο δέμνια κούρης,
στῆ δ᾿ ἄρ᾿ ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν,

εἰδομένη κούρῃ ναυσικλειτοῖο Δύμαντος,
ἥ οἱ ὁμηλικίη μὲν ἔην, κεχάριστο δὲ θυμῷ.
τῇ μιν ἐεισαμένη προσέφη γλαυκῶπις Ἀθήνη·
'Ναυσικάα, τί νύ σ' ὧδε μεθήμονα γείνατο μήτηρ;
εἵματα μέν τοι κεῖται ἀκηδέα σιγαλόεντα,
σοὶ δὲ γάμος σχεδόν ἐστιν, ἵνα χρὴ καλὰ μὲν αὐτὴν
ἕννυσθαι, τὰ δὲ τοῖσι παρασχεῖν οἵ κέ σ' ἄγωνται.
ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει
ἐσθλή, χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ.
ἀλλ' ἴομεν πλυνέουσαι ἅμ' ἠοῖ φαινομένηφι·
καί τοι ἐγὼ συνέριθος ἅμ' ἕψομαι, ὄφρα τάχιστα
ἐντύνεαι, ἐπεὶ οὔ τοι ἔτι δὴν παρθένος ἔσσεαι·
ἤδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον
πάντων Φαιήκων, ὅθι τοι γένος ἐστὶ καὶ αὐτῇ.
ἀλλ' ἄγ' ἐπότρυνον πατέρα κλυτὸν ἠῶθι πρὸ
ἡμιόνους καὶ ἄμαξαν ἐφοπλίσαι, ἥ κεν ἄγῃσι
ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα.
καὶ δὲ σοὶ ὧδ' αὐτῇ πολὺ κάλλιον ἠὲ πόδεσσιν
ἔρχεσθαι· πολλὸν γὰρ ἀπὸ πλυνοί εἰσι πόληος.'
Ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη
Οὔλυμπόνδ', ὅθι φασὶ θεῶν ἕδος ἀσφαλὲς αἰεὶ
ἔμμεναι· οὔτ' ἀνέμοισι τινάσσεται οὔτε ποτ' ὄμβρῳ
δεύεται οὔτε χιὼν ἐπιπίλναται, ἀλλὰ μάλ' αἴθρη
πέπταται ἀνέφελος, λευκὴ δ' ἐπιδέδρομεν αἴγλη·
τῷ ἔνι τέρπονται μάκαρες θεοὶ ἤματα πάντα.
ἔνθ' ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρῃ.

Nausicaa gets leave from her father and starts for the washing-tanks.

Αὐτίκα δ' Ἠὼς ἦλθεν ἐύθρονος, ἥ μιν ἔγειρε
Ναυσικάαν εὔπεπλον· ἄφαρ δ' ἀπεθαύμασ' ὄνειρον,
βῆ δ' ἴμεναι κατὰ δώμαθ', ἵν' ἀγγείλειε τοκεῦσι,

πατρὶ φίλῳ καὶ μητρί· κιχήσατο δ' ἔνδον ἐόντας.
ἡ μὲν ἐπ' ἐσχάρῃ ἧστο σὺν ἀμφιπόλοισι γυναιξὶν,
ἠλάκατα στρωφῶσ' ἁλιπόρφυρα· τῷ δὲ θύραζε
ἐρχομένῳ ξύμβλητο μετὰ κλειτοὺς βασιλῆας
ἐς βουλὴν, ἵνα μιν κάλεον Φαίηκες ἀγαυοί.
ἡ δὲ μάλ' ἄγχι στᾶσα φίλον πατέρα προσέειπε·
'Πάππα φίλ', οὐκ ἂν δή μοι ἐφοπλίσσειας ἀπήνην
ὑψηλὴν εὔκυκλον, ἵνα κλυτὰ εἵματ' ἄγωμαι
ἐς ποταμὸν πλυνέουσα, τά μοι ῥερυπωμένα κεῖται;
καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρώτοισιν ἐόντα
βουλὰς βουλεύειν καθαρὰ χροῒ εἵματ' ἔχοντα.
πέντε δέ τοι φίλοι υἷες ἐνὶ μεγάροις γεγάασιν,
οἱ δύ' ὀπυίοντες, τρεῖς δ' ἠίθεοι θαλέθοντες·
οἱ δ' αἰεὶ ἐθέλουσι νεόπλυτα εἵματ' ἔχοντες
ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμηλεν.'
Ὣς ἔφατ'· αἴδετο γὰρ θαλερὸν γάμον ἐξονομῆναι
πατρὶ φίλῳ· ὁ δὲ πάντα νόει καὶ ἀμείβετο μύθῳ·
'Οὔτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τευ ἄλλου.
ἔρχευ· ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην
ὑψηλὴν εὔκυκλον, ὑπερτερίῃ ἀραρυῖαν.'
Ὣς εἰπὼν δμώεσσιν ἐκέκλετο, τοὶ δ' ἐπίθοντο.
οἱ μὲν ἄρ' ἐκτὸς ἄμαξαν ἐύτροχον ἡμιονείην
ὤπλεον, ἡμιόνους θ' ὕπαγον ζεῦξάν θ' ὑπ' ἀπήνῃ·
κούρη δ' ἐκ θαλάμοιο φέρεν ἐσθῆτα φαεινήν.
καὶ τὴν μὲν κατέθηκεν ἐυξέστῳ ἐπ' ἀπήνῃ,
μήτηρ δ' ἐν κίστῃ ἐτίθει μενοεικέ' ἐδωδὴν
παντοίην, ἐν δ' ὄψα τίθει, ἐν δ' οἶνον ἔχευεν
ἀσκῷ ἐν αἰγείῳ· κούρη δ' ἐπεβήσετ' ἀπήνης.
δῶκεν δὲ χρυσέῃ ἐν ληκύθῳ ὑγρὸν ἔλαιον,
εἵως χυτλώσαιτο σὺν ἀμφιπόλοισι γυναιξίν.
ἡ δ' ἔλαβεν μάστιγα καὶ ἡνία σιγαλόεντα,
μάστιξεν δ' ἐλάαν· καναχὴ δ' ἦν ἡμιόνοιιν·

αἱ δ' ἄμοτον τανύοντο, φέρον δ' ἐσθῆτα καὶ αὐτὴν,
οὐκ οἴην, ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι.

The washing of the linen and the ball-play.

Αἱ δ' ὅτε δὴ ποταμοῖο ῥόον περικαλλέ' ἵκοντο,
ἔνθ' ἦ τοι πλυνοὶ ἦσαν ἐπηετανοὶ, πολὺ δ' ὕδωρ
καλὸν ὑπεκπρορέει μάλα περ ῥυπόωντα καθῆραι,
ἔνθ' αἵ γ' ἡμιόνους μὲν ὑπεκπροέλυσαν ἀπήνης.
καὶ τὰς μὲν σεῦαν ποταμὸν πάρα δινήεντα
τρώγειν ἄγρωστιν μελιηδέα· ταὶ δ' ἀπ' ἀπήνης
εἵματα χερσὶν ἕλοντο καὶ ἐσφόρεον μέλαν ὕδωρ,
στεῖβον δ' ἐν βόθροισι θοῶς ἔριδα προφέρουσαι.
αὐτὰρ ἐπεὶ πλῦνάν τε κάθηράν τε ῥύπα πάντα,
ἑξείης πέτασαν παρὰ θῖν' ἁλὸς, ἧχι μάλιστα
λάιγγας ποτὶ χέρσον ἀποπλύνεσκε θάλασσα.
αἱ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαίῳ
δεῖπνον ἔπειθ' εἵλοντο παρ' ὄχθῃσιν ποταμοῖο,
εἵματα δ' ἠελίοιο μένον τερσήμεναι αὐγῇ.
αὐτὰρ ἐπεὶ σίτου τάρφθεν δμωαί τε καὶ αὐτὴ,
σφαίρῃ ταὶ δ' ἄρ' ἔπαιζον, ἀπὸ κρήδεμνα βαλοῦσαι·
τῇσι δὲ Ναυσικάα λευκώλενος ἤρχετο μολπῆς.
οἵη δ' Ἄρτεμις εἶσι κατ' οὔρεος ἰοχέαιρα,
ἢ κατὰ Τηΰγετον περιμήκετον ἢ Ἐρύμανθον,
τερπομένη κάπροισι καὶ ὠκείῃς ἐλάφοισι·
τῇ δέ θ' ἅμα νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
ἀγρονόμοι παίζουσι· γέγηθε δέ τε φρένα Λητώ·
πασάων δ' ὑπὲρ ἥ γε κάρη ἔχει ἠδὲ μέτωπα,
ῥεῖά τ' ἀριγνώτη πέλεται, καλαὶ δέ τε πᾶσαι·
ὣς ἥ γ' ἀμφιπόλοισι μετέπρεπε παρθένος ἀδμής.

Odysseus wakes at the cry of the maidens,

Ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πάλιν οἶκόνδε νέεσθαι

ζεύξασ' ἡμιόνους πτύξασά τε εἵματα καλά,
ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
ὡς Ὀδυσεὺς ἔγροιτο, ἴδοι τ' εὐώπιδα κούρην,
ἥ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιτο.
σφαῖραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασίλεια·
ἀμφιπόλου μὲν ἅμαρτε, βαθείῃ δ' ἔμβαλε δίνῃ,
αἱ δ' ἐπὶ μακρὸν ἄυσαν. ὁ δ' ἔγρετο δῖος Ὀδυσσεύς,
ἑζόμενος δ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν·
'Ὤ μοι ἐγώ, τέων αὖτε βροτῶν ἐς γαῖαν ἱκάνω;
ἦ ῥ' οἵ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
ἦε φιλόξεινοι, καί σφιν νόος ἐστὶ θεουδής;
ὥς τέ με κουράων ἀμφήλυθε θῆλυς ἀυτή,
νυμφάων, αἳ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα
καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα.
ἦ νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδηέντων;
ἀλλ' ἄγ', ἐγὼν αὐτὸς πειρήσομαι ἠδὲ ἴδωμαι.'
Ὣς εἰπὼν θάμνων ὑπεδύσετο δῖος Ὀδυσσεύς,
ἐκ πυκινῆς δ' ὕλης πτόρθον κλάσε χειρὶ παχείῃ
φύλλων, ὡς ῥύσαιτο περὶ χροῒ μήδεα φωτός.
βῆ δ' ἴμεν ὥς τε λέων ὀρεσίτροφος, ἀλκὶ πεποιθώς,
ὅς τ' εἶσ' ὑόμενος καὶ ἀήμενος, ἐν δέ οἱ ὄσσε
δαίεται· αὐτὰρ ὁ βουσὶ μετέρχεται ἢ ὀίεσσιν
ἠὲ μετ' ἀγροτέρας ἐλάφους· κέλεται δέ ἑ γαστὴρ
μήλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
ὣς Ὀδυσεὺς κούρῃσιν ἐυπλοκάμοισιν ἔμελλε
μίξεσθαι, γυμνός περ ἐών· χρειὼ γὰρ ἵκανε.
σμερδαλέος δ' αὐτῇσι φάνη κεκακωμένος ἅλμῃ,
τρέσσαν δ' ἄλλυδις ἄλλη ἐπ' ἠιόνας προὐχούσας·
οἴη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη
θάρσος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἵλετο γυίων.
στῆ δ' ἄντα σχομένη· ὁ δὲ μερμήριξεν Ὀδυσσεύς,
ἢ γούνων λίσσοιτο λαβὼν εὐώπιδα κούρην,

ἢ αὔτως ἐπέεσσιν ἀποσταδὰ μειλιχίοισι
λίσσοιτ', εἰ δείξειε πόλιν καὶ εἵματα δοίη.
ὧς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μειλιχίοισι,
μή οἱ γοῦνα λαβόντι χολώσαιτο φρένα κούρη.
αὐτίκα μειλίχιον καὶ κερδαλέον φάτο μῦθον·

and comes forward and addresses Nausicaa.

'Γουνοῦμαί σε, ἄνασσα· θεός νύ τις, ἦ βροτός ἐσσι;
εἰ μέν τις θεός ἐσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
Ἀρτέμιδί σε ἐγώ γε, Διὸς κούρῃ μεγάλοιο,
εἶδός τε μέγεθός τε φυήν τ' ἄγχιστα ἐίσκω·
εἰ δέ τίς ἐσσι βροτῶν, τοὶ ἐπὶ χθονὶ ναιετάουσι,
τρισμάκαρες μὲν σοί γε πατὴρ καὶ πότνια μήτηρ,
τρισμάκαρες δὲ κασίγνητοι· μάλα πού σφισι θυμὸς
αἰὲν ἐυφροσύνῃσιν ἰαίνεται εἵνεκα σεῖο,
λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεῦσαν.
κεῖνος δ' αὖ περὶ κῆρι μακάρτατος ἔξοχον ἄλλων,
ὅς κέ σ' ἐέδνοισι βρίσας οἶκόνδ' ἀγάγηται.
οὐ γάρ πω τοιοῦτον ἴδον βροτὸν ὀφθαλμοῖσιν,
οὔτ' ἄνδρ' οὔτε γυναῖκα· σέβας μ' ἔχει εἰσορόωντα.
Δήλῳ δή ποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ
φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα·
ἦλθον γὰρ καὶ κεῖσε, πολὺς δέ μοι ἕσπετο λαὸς
τὴν ὁδὸν ᾗ δὴ ἔμελλεν ἐμοὶ κακὰ κήδε' ἔσεσθαι.
ὣς δ' αὔτως καὶ κεῖνο ἰδὼν ἐτεθήπεα θυμῷ
δήν, ἐπεὶ οὔ πω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης,
ὡς σέ, γύναι, ἄγαμαί τε τέθηπά τε δείδιά τ' αἰνῶς
γούνων ἅψασθαι· χαλεπὸν δέ με πένθος ἱκάνει.
χθιζὸς ἐεικοστῷ φύγον ἤματι οἴνοπα πόντον·
τόφρα δέ μ' αἰεὶ κῦμ' ἐφόρει κραιπναί τε θύελλαι
νήσου ἀπ' Ὠγυγίης· νῦν δ' ἐνθάδε κάββαλε δαίμων,

ὄφρα τί που καὶ τῇδε πάθω κακόν· οὐ γὰρ ὀίω
παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι πάροιθεν.
ἀλλά, ἄνασσ', ἐλέαιρε· σὲ γὰρ κακὰ πολλὰ μογήσας
ἐς πρώτην ἱκόμην, τῶν δ' ἄλλων οὔ τινα οἶδα
ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσιν.
ἄστυ δέ μοι δεῖξον, δὸς δὲ ῥάκος ἀμφιβαλέσθαι,
εἴ τί που εἴλυμα σπείρων ἔχες ἐνθάδ' ἰοῦσα.
σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῇσι μενοινᾷς,
ἄνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὀπάσειαν
ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον,
ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον
ἀνὴρ ἠδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι,
χάρματα δ' εὐμενέτῃσι· μάλιστα δέ τ' ἔκλυον αὐτοί.'

She answers him kindly and supplies his wants.

Τὸν δ' αὖ Ναυσικάα λευκώλενος ἀντίον ηὔδα·
'ξεῖν', ἐπεὶ οὔτε κακῷ οὔτ' ἄφρονι φωτὶ ἔοικας,
Ζεὺς *δ' αὐτὸς νέμει ὄλβον* Ὀλύμπιος *ἀνθρώποισιν,*
ἐσθλοῖς ἠδὲ κακοῖσιν, ὅπως ἐθέλῃσιν, ἑκάστῳ·
καί που σοὶ τάδ' ἔδωκε, σὲ δὲ χρὴ τετλάμεν ἔμπης.
νῦν δ', ἐπεὶ ἡμετέρην τε πόλιν καὶ γαῖαν ἱκάνεις,
οὔτ' οὖν ἐσθῆτος δευήσεαι οὔτε τευ ἄλλου,
ὧν ἐπέοιχ' ἱκέτην ταλαπείριον ἀντιάσαντα.
ἄστυ δέ τοι δείξω, ἐρέω δέ τοι οὔνομα λαῶν.
Φαίηκες *μὲν τήνδε πόλιν καὶ γαῖαν ἔχουσιν,*
εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
τοῦ δ' ἐκ Φαιήκων *ἔχεται κάρτος τε βίη τε.'*

Ἦ *ῥα, καὶ ἀμφιπόλοισιν ἐυπλοκάμοισι κέλευσε·*
'στῆτέ μοι, ἀμφίπολοι· πόσε φεύγετε φῶτα ἰδοῦσαι;
ἦ μή πού τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν;
οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτὸς, οὐδὲ γένηται,
ὅς κεν Φαιήκων *ἀνδρῶν ἐς γαῖαν ἵκηται*

δηιότητα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν.
οἰκέομεν δ' ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ,
ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος.
ἀλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθάδ' ἱκάνει,
τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διός εἰσιν ἅπαντες
ξεῖνοί τε πτωχοί τε, δόσις δ' ὀλίγη τε φίλη τε.
ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσίν τε πόσιν τε,
λούσατέ τ' ἐν ποταμῷ, ὅθ' ἐπὶ σκέπας ἔστ' ἀνέμοιο.'
Ὣς ἔφαθ', αἱ δ' ἔσταν τε καὶ ἀλλήλῃσι κέλευσαν,
κὰδ δ' ἄρ' Ὀδυσσῆ' εἷσαν ἐπὶ σκέπας, ὡς ἐκέλευσε
Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο·
πὰρ δ' ἄρα οἱ φᾶρός τε χιτῶνά τε εἵματ' ἔθηκαν,
δῶκαν δὲ χρυσέῃ ἐν ληκύθῳ ὑγρὸν ἔλαιον,
ἤνωγον δ' ἄρα μιν λοῦσθαι ποταμοῖο ῥοῇσι.
δή ῥα τότ' ἀμφιπόλοισι μετηύδα δῖος Ὀδυσσεύς·
'Ἀμφίπολοι, στῆθ' οὕτω ἀπόπροθεν, ὄφρ' ἐγὼ αὐτὸς
ἅλμην ὤμοιιν ἀπολούσομαι, ἀμφὶ δ' ἐλαίῳ
χρίσομαι· ἦ γὰρ δηρὸν ἀπὸ χροός ἐστιν ἀλοιφή.
ἄντην δ' οὐκ ἂν ἐγώ γε λοέσσομαι· αἰδέομαι γὰρ
γυμνοῦσθαι κούρῃσιν ἐυπλοκάμοισι μετελθών.'
Ὣς ἔφαθ', αἱ δ' ἀπάνευθεν ἴσαν, εἶπον δ' ἄρα κούρῃ.
αὐτὰρ ὁ ἐκ ποταμοῦ χρόα νίζετο δῖος Ὀδυσσεὺς
ἅλμην, ἥ οἱ νῶτα καὶ εὐρέας ἄμπεχεν ὤμους·
ἐκ κεφαλῆς δ' ἔσμηχεν ἁλὸς χνόον ἀτρυγέτοιο.
αὐτὰρ ἐπειδὴ πάντα λοέσσατο καὶ λίπ' ἄλειψεν,
ἀμφὶ δὲ εἵματα ἕσσαθ' ἅ οἱ πόρε παρθένος ἀδμής,
τὸν μὲν Ἀθηναίη θῆκεν, Διὸς ἐκγεγαυῖα,
μείζονά τ' εἰσιδέειν καὶ πάσσονα, κὰδ δὲ κάρητος
οὔλας ἧκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας.
ὡς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ
ἴδρις, ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη
τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει,

ὣς ἄρα τῷ κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις.
ἕζετ' ἔπειτ' ἀπάνευθε κιὼν ἐπὶ θῖνα θαλάσσης,
κάλλεϊ καὶ χάρισι στίλβων· θηεῖτο δὲ κούρη.
δή ῥα τότ' ἀμφιπόλοισιν ἐυπλοκάμοισι μετηύδα·
'Κλῦτέ μευ, ἀμφίπολοι λευκώλενοι, ὄφρα τι εἴπω.
οὐ πάντων ἀέκητι θεῶν, οἳ Ὄλυμπον ἔχουσι,
Φαιήκεσσ' ὅδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισι·
πρόσθεν μὲν γὰρ δή μοι ἀεικέλιος δέατ' εἶναι,
νῦν δὲ θεοῖσιν ἔοικε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
αἲ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη
ἐνθάδε ναιετάων, καί οἱ ἅδοι αὐτόθι μίμνειν.
ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσίν τε πόσιν τε.'
Ὣς ἔφαθ', αἱ δ' ἄρα τῆς μάλα μὲν κλύον ἠδ' ἐπίθοντο,
πὰρ δ' ἄρ' Ὀδυσσῆι ἔθεσαν βρῶσίν τε πόσιν τε.
ἦ τοι ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεὺς
ἁρπαλέως· δηρὸν γὰρ ἐδητύος ἦεν ἄπαστος.
Αὐτὰρ Ναυσικάα λευκώλενος ἄλλ' ἐνόησεν·
εἵματ' ἄρα πτύξασα τίθει καλῆς ἐπ' ἀπήνης,
ζεῦξεν δ' ἡμιόνους κρατερώνυχας, ἂν δ' ἔβη αὐτή.
ὤτρυνεν δ' Ὀδυσῆα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Nausicaa brings Odysseus with her, but bids him enter the city alone.

'Ὄρσεο δὴ νῦν, ξεῖνε, πόλινδ' ἴμεν, ὄφρα σε πέμψω
πατρὸς ἐμοῦ πρὸς δῶμα δαΐφρονος, ἔνθα σέ φημι
πάντων Φαιήκων εἰδησέμεν ὅσσοι ἄριστοι.
ἀλλὰ μάλ' ὧδ' ἔρδειν· δοκέεις δέ μοι οὐκ ἀπινύσσειν·
ὄφρ' ἂν μέν κ' ἀγροὺς ἴομεν καὶ ἔργ' ἀνθρώπων,
τόφρα σὺν ἀμφιπόλοισι μεθ' ἡμιόνους καὶ ἄμαξαν
καρπαλίμως ἔρχεσθαι· ἐγὼ δ' ὁδὸν ἡγεμονεύσω.
αὐτὰρ ἐπὴν πόλιος ἐπιβείομεν ἣν πέρι πύργος
ὑψηλός, καλὸς δὲ λιμὴν ἑκάτερθε πόληος.

λεπτὴ δ' εἰσίθμη· νῆες δ' ὁδὸν ἀμφιέλισσαι
εἰρύαται· πᾶσιν γὰρ ἐπίστιόν ἐστιν ἑκάστῳ.
ἔνθα δέ τέ σφ' ἀγορὴ, καλὸν Ποσιδήιον ἀμφὶς,
ῥυτοῖσιν λάεσσι κατωρυχέεσσ' ἀραρυῖα.
ἔνθα δὲ νηῶν ὅπλα μελαινάων ἀλέγουσι,
πείσματα καὶ σπεῖρα, καὶ ἀποξύνουσιν ἐρετμά.
οὐ γὰρ Φαιήκεσσι μέλει βιὸς οὐδὲ φαρέτρη,
ἀλλ' ἱστοὶ καὶ ἐρετμὰ νεῶν καὶ νῆες ἐῗσαι,
ᾗσιν ἀγαλλόμενοι πολιὴν περόωσι θάλασσαν,
τῶν ἀλεείνω φῆμιν ἀδευκέα, μή τις ὀπίσσω
μωμεύῃ· μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον·
καί νύ τις ὧδ' εἴπῃσι κακώτερος ἀντιβολήσας·
'τίς δ' ὅδε Ναυσικάᾳ ἕπεται καλός τε μέγας τε
ξεῖνος; ποῦ δέ μιν εὗρε; πόσις νύ οἱ ἔσσεται αὐτῇ.
ἦ τινά που πλαγχθέντα κομίσσατο ἧς ἀπὸ νηὸς
ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὔ τινες ἐγγύθεν εἰσίν·
ἤ τίς οἱ εὐξαμένῃ πολυάρητος θεὸς ἦλθεν
οὐρανόθεν καταβὰς, ἕξει δέ μιν ἤματα πάντα.
βέλτερον, εἰ καὐτή περ ἐποιχομένη πόσιν εὗρεν
ἄλλοθεν· ἦ γὰρ τούσδε γ' ἀτιμάζει κατὰ δῆμον
Φαίηκας, τοί μιν μνῶνται πολέες τε καὶ ἐσθλοί.'
ὧς ἐρέουσιν, ἐμοὶ δέ κ' ὀνείδεα ταῦτα γένοιτο.
καὶ δ' ἄλλῃ νεμεσῶ, ἥ τις τοιαῦτά γε ῥέζοι,
ἥ τ' ἀέκητι φίλων πατρὸς καὶ μητρὸς ἐόντων
ἀνδράσι μίσγηται πρίν γ' ἀμφάδιον γάμον ἐλθεῖν.
ξεῖνε, σὺ δ' ὧδ' ἐμέθεν ξυνίει ἔπος, ὄφρα τάχιστα
πομπῆς καὶ νόστοιο τύχῃς παρὰ πατρὸς ἐμοῖο.
δήεις ἀγλαὸν ἄλσος Ἀθήνης ἄγχι κελεύθου
αἰγείρων· ἐν δὲ κρήνη νάει, ἀμφὶ δὲ λειμών.
ἔνθα δὲ πατρὸς ἐμοῦ τέμενος τεθαλυῖά τ' ἀλωὴ,
τόσσον ἀπὸ πτόλιος ὅσσον τε γέγωνε βοήσας·
ἔνθα καθεζόμενος μεῖναι χρόνον, εἰς ὅ κεν ἡμεῖς

ἄστυδε ἔλθωμεν καὶ ἱκώμεθα δώματα πατρός.
αὐτὰρ ἐπὴν ἡμέας ἔλπῃ ποτὶ δώματ' ἀφῖχθαι,
καὶ τότε Φαιήκων ἴμεν ἐς πόλιν ἠδ' ἐρέεσθαι
δώματα πατρὸς ἐμοῦ μεγαλήτορος Ἀλκινόοιο.
ῥεῖα δ' ἀρίγνωτ' ἐστὶ καὶ ἂν πάις ἡγήσαιτο
νήπιος· οὐ μὲν γάρ τι ἐοικότα τοῖσι τέτυκται
δώματα Φαιήκων, οἷος δόμος Ἀλκινόοιο
ἥρωος. ἀλλ' ὁπότ' ἄν σε δόμοι κεκύθωσι καὶ αὐλή,
ὦκα μάλα μεγάροιο διελθέμεν, ὄφρ' ἂν ἵκηαι
μητέρ' ἐμήν· ἡ δ' ἧσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐγῇ,
ἠλάκατα στρωφῶσ' ἁλιπόρφυρα, θαῦμα ἰδέσθαι,
κίονι κεκλιμένη· δμωαὶ δέ οἱ εἵατ' ὄπισθεν.
ἔνθα δὲ πατρὸς ἐμοῖο θρόνος ποτικέκλιται αὐτῇ,
τῷ ὅ γε οἰνοποτάζει ἐφήμενος ἀθάνατος ὥς.
τὸν παραμειψάμενος μητρὸς ποτὶ γούνασι χεῖρας
βάλλειν ἡμετέρης, ἵνα νόστιμον ἦμαρ ἴδηαι
χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐσσί.
[εἴ κέν τοι κείνη γε φίλα φρονέῃσ' ἐνὶ θυμῷ,
ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἱκέσθαι
οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.]'

When they reach the city, Odysseus stops in the grove of Athena.

Ὣς ἄρα φωνήσασ' ἵμασεν μάστιγι φαεινῇ
ἡμιόνους· αἱ δ' ὦκα λίπον ποταμοῖο ῥέεθρα.
αἱ δ' εὖ μὲν τρώχων, εὖ δὲ πλίσσοντο πόδεσσιν.
ἡ δὲ μάλ' ἡνιόχευεν, ὅπως ἅμ' ἑποίατο πεζοὶ
ἀμφίπολοί τ' Ὀδυσεύς τε· νόῳ δ' ἐπέβαλλεν ἱμάσθλην.
δύσετό τ' ἠέλιος, καὶ τοὶ κλυτὸν ἄλσος ἵκοντο
ἱρὸν Ἀθηναίης, ἵν' ἄρ' ἕζετο δῖος Ὀδυσσεύς.
αὐτίκ' ἔπειτ' ἠρᾶτο Διὸς κούρῃ μεγάλοιο·
'Κλῦθί μευ, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη·

νῦν δή πέρ μευ ἄκουσον, ἐπεὶ πάρος οὔ ποτ' ἄκουσας
ῥαιομένου, ὅτε μ' ἔρραιε κλυτὸς ἐννοσίγαιος.
δός μ' ἐς Φαίηκας φίλον ἐλθεῖν ἠδ' ἐλεεινόν.'
Ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη·
αὐτῷ δ' οὔ πω φαίνετ' ἐναντίη· αἴδετο γάρ ῥα
πατροκασίγνητον· ὁ δ' ἐπιζαφελῶς μενέαινεν
ἀντιθέῳ Ὀδυσῆϊ πάρος ἣν γαῖαν ἱκέσθαι.

ΟΔΥΣΣΕΙΑΣ Η.

Ὀδυσσέως εἴσοδος πρὸς Ἀλκίνουν.

Nausicaa reaches her home.

Ὣς ὁ μὲν ἔνθ' ἠρᾶτο πολύτλας δῖος Ὀδυσσεύς,
κούρην δὲ προτὶ ἄστυ φέρεν μένος ἡμιόνοιιν.
ἡ δ' ὅτε δὴ οὗ πατρὸς ἀγακλυτὰ δώμαθ' ἵκανε,
στῆσεν ἄρ' ἐν προθύροισι, κασίγνητοι δέ μιν ἀμφὶς
ἵσταντ' ἀθανάτοις ἐναλίγκιοι, οἵ ῥ' ὑπ' ἀπήνης
ἡμιόνους ἔλυον ἐσθῆτά τε ἔσφερον εἴσω.
αὐτὴ δ' ἐς θάλαμον ἑὸν ἤιε· δαῖε δέ οἱ πῦρ
γρηὺς Ἀπειραίη, θαλαμηπόλος Εὐρυμέδουσα,
τήν ποτ' Ἀπείρηθεν νέες ἤγαγον ἀμφιέλισσαι·
Ἀλκινόῳ δ' αὐτὴν γέρας ἔξελον, οὕνεκα πᾶσι
Φαιήκεσσιν ἄνασσε, θεοῦ δ' ὣς δῆμος ἄκουεν·
ἣ τρέφε Ναυσικάαν λευκώλενον ἐν μεγάροισιν.
ἥ οἱ πῦρ ἀνέκαιε καὶ εἴσω δόρπον ἐκόσμει.

Odysseus is met by Athena in the form of a young girl.

Καὶ τότ' Ὀδυσσεὺς ὦρτο πόλινδ' ἴμεν· αὐτὰρ Ἀθήνη
πολλὴν ἠέρα χεῦε φίλα φρονέουσ' Ὀδυσῆι,
μή τις Φαιήκων μεγαθύμων ἀντιβολήσας
κερτομέοι τ' ἐπέεσσι καὶ ἐξερέοιθ' ὅτις εἴη.
ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πόλιν δύσεσθαι ἐραννήν,
ἔνθα οἱ ἀντεβόλησε θεὰ γλαυκῶπις Ἀθήνη

παρθενικῇ εἰκυῖα νεήνιδι, κάλπιν ἐχούσῃ.
στῆ δὲ πρόσθ' αὐτοῦ· ὁ δ' ἀνείρετο δῖος Ὀδυσσεύς·
'Ὦ τέκος, οὐκ ἄν μοι δόμον ἀνέρος ἡγήσαιο
Ἀλκινόου, ὃς τοῖσδε μετ' ἀνθρώποισιν ἀνάσσει;
καὶ γὰρ ἐγὼ ξεῖνος ταλαπείριος ἐνθάδ' ἱκάνω
τηλόθεν ἐξ ἀπίης γαίης· τῷ οὔ τινα οἶδα
ἀνθρώπων, οἳ τήνδε πόλιν καὶ ἔργα νέμονται.'
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
'τοιγὰρ ἐγώ τοι, ξεῖνε πάτερ, δόμον ὅν με κελεύεις
δείξω, ἐπεί μοι πατρὸς ἀμύμονος ἐγγύθι ναίει.
ἀλλ' ἴθι σιγῇ τοῖον, ἐγὼ δ' ὁδὸν ἡγεμονεύσω·
μηδέ τιν' ἀνθρώπων προτιόσσεο μηδ' ἐρέεινε.
οὐ γὰρ ξείνους οἵδε μάλ' ἀνθρώπους ἀνέχονται,
οὐδ' ἀγαπαζόμενοι φιλέουσ' ὅς κ' ἄλλοθεν ἔλθῃ.
νηυσὶ θοῇσιν τοί γε πεποιθότες ὠκείῃσι
λαῖτμα μέγ' ἐκπερόωσιν, ἐπεί σφισι δῶκ' ἐνοσίχθων·
τῶν νέες ὠκεῖαι ὡσεὶ πτερὸν ἠὲ νόημα.'
Ὣς ἄρα φωνήσασ' ἡγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο.
τὸν δ' ἄρα Φαίηκες ναυσικλυτοὶ οὐκ ἐνόησαν
ἐρχόμενον κατὰ ἄστυ διὰ σφέας· οὐ γὰρ Ἀθήνη
εἴα ἐυπλόκαμος, δεινὴ θεός, ἥ ῥά οἱ ἀχλὺν
θεσπεσίην κατέχευε φίλα φρονέουσ' ἐνὶ θυμῷ.
θαύμαζεν δ' Ὀδυσεὺς λιμένας καὶ νῆας ἐίσας
αὐτῶν θ' ἡρώων ἀγορὰς καὶ τείχεα μακρὰ
ὑψηλά, σκολόπεσσιν ἀρηρότα, θαῦμα ἰδέσθαι.
ἀλλ' ὅτε δὴ βασιλῆος ἀγακλυτὰ δώμαθ' ἵκοντο,
τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη·

She directs him to the house of Alcinous.

'Οὗτος δή τοι, ξεῖνε πάτερ, δόμος, ὅν με κελεύεις
πεφραδέμεν· δήεις δὲ διοτρεφέας βασιλῆας,

δαίτην δαινυμένους· σὺ δ' ἔσω κίε μηδέ τι θυμῷ
τάρβει· θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων
ἔργοισιν τελέθει, εἰ καί ποθεν ἄλλοθεν ἔλθοι.
δέσποιναν μὲν πρῶτα κιχήσεαι ἐν μεγάροισιν·
Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον, ἐκ δὲ τοκήων
τῶν αὐτῶν οἵ περ τέκον Ἀλκίνοον βασιλῆα.
Ναυσίθοον μὲν πρῶτα Ποσειδάων ἐνοσίχθων
γείνατο καὶ Περίβοια, γυναικῶν εἶδος ἀρίστη,
ὁπλοτάτη θυγάτηρ μεγαλήτορος Εὐρυμέδοντος,
ὅς ποθ' ὑπερθύμοισι Γιγάντεσσιν βασίλευεν.
ἀλλ' ὁ μὲν ὤλεσε λαὸν ἀτάσθαλον, ὤλετο δ' αὐτός,
τῇ δὲ Ποσειδάων ἐμίγη, καὶ ἐγείνατο παῖδα
Ναυσίθοον μεγάθυμον, ὃς ἐν Φαίηξιν ἄνασσε·
Ναυσίθοος δ' ἔτεκεν Ῥηξήνορά τ' Ἀλκίνοόν τε.
τὸν μὲν ἄκουρον ἐόντα βάλ' ἀργυρότοξος Ἀπόλλων
νυμφίον ἐν μεγάρῳ, μίαν οἴην παῖδα λιπόντα
Ἀρήτην· τὴν δ' Ἀλκίνοος ποιήσατ' ἄκοιτιν,
καί μιν ἔτισ' ὡς οὔ τις ἐπὶ χθονὶ τίεται ἄλλη,
ὅσσαι νῦν γε γυναῖκες ὑπ' ἀνδράσιν οἶκον ἔχουσιν.
ὣς κείνη περὶ κῆρι τετίμηταί τε καὶ ἔστιν
ἔκ τε φίλων παίδων ἔκ τ' αὐτοῦ Ἀλκινόοιο
καὶ λαῶν, οἵ μίν ῥα θεὸν ὣς εἰσορόωντες
δειδέχαται μύθοισιν, ὅτε στείχῃσ' ἀνὰ ἄστυ.
οὐ μὲν γάρ τι νόου γε καὶ αὐτὴ δεύεται ἐσθλοῦ·
οἷσίν τ' εὖ φρονέῃσι καὶ ἀνδράσι νείκεα λύει.
εἴ κέν τοι κείνη γε φίλα φρονέῃσ' ἐνὶ θυμῷ,
ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἱκέσθαι
οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαῖαν.'

Description of the palace and gardens of Alcinous.

Ὣς ἄρα φωνήσασ' ἀπέβη γλαυκῶπις Ἀθήνη
πόντον ἐπ' ἀτρύγετον, λίπε δὲ Σχερίην ἐρατεινήν,

ἵκετο δ' ἐς Μαραθῶνα καὶ εὐρυάγυιαν Ἀθήνην,
δῦνε δ' Ἐρεχθῆος πυκινὸν δόμον. αὐτὰρ Ὀδυσσεὺς
Ἀλκινόου πρὸς δώματ' ἴε κλυτά· πολλὰ δέ οἱ κῆρ
ὅρμαιν' ἱσταμένῳ, πρὶν χάλκεον οὐδὸν ἱκέσθαι.
ὥς τε γὰρ ἠελίου αἴγλη πέλεν ἠὲ σελήνης
δῶμα καθ' ὑψερεφὲς μεγαλήτορος Ἀλκινόοιο.
χάλκεοι μὲν γὰρ τοῖχοι ἐληλάδατ' ἔνθα καὶ ἔνθα,
ἐς μυχὸν ἐξ οὐδοῦ, περὶ δὲ θριγκὸς κυάνοιο·
χρύσειαι δὲ θύραι πυκινὸν δόμον ἐντὸς ἔεργον·
σταθμοὶ δ' ἀργύρεοι ἐν χαλκέῳ ἕστασαν οὐδῷ,
ἀργύρεον δ' ἐφ' ὑπερθύριον, χρυσέη δὲ κορώνη.
χρύσειοι δ' ἑκάτερθε καὶ ἀργύρεοι κύνες ἦσαν,
οὓς Ἥφαιστος ἔτευξεν ἰδυίῃσι πραπίδεσσι
δῶμα φυλασσέμεναι μεγαλήτορος Ἀλκινόοιο,
ἀθανάτους ὄντας καὶ ἀγήρως ἤματα πάντα.
ἐν δὲ θρόνοι περὶ τοῖχον ἐρηρέδατ' ἔνθα καὶ ἔνθα,
ἐς μυχὸν ἐξ οὐδοῖο διαμπερές, ἔνθ' ἐνὶ πέπλοι
λεπτοὶ ἐύννητοι βεβλήατο, ἔργα γυναικῶν.
ἔνθα δὲ Φαιήκων ἡγήτορες ἑδριόωντο
πίνοντες καὶ ἔδοντες· ἐπηετανὸν γὰρ ἔχεσκον.
χρύσειοι δ' ἄρα κοῦροι ἐυδμήτων ἐπὶ βωμῶν
ἕστασαν αἰθομένας δαΐδας μετὰ χερσὶν ἔχοντες,
φαίνοντες νύκτας κατὰ δώματα δαιτυμόνεσσι.
πεντήκοντα δέ οἱ δμωαὶ κατὰ δῶμα γυναῖκες
αἱ μὲν ἀλετρεύουσι μύλῃς ἔπι μήλοπα καρπόν,
αἱ δ' ἱστοὺς ὑφόωσι καὶ ἠλάκατα στρωφῶσιν
ἥμεναι, οἷά τε φύλλα μακεδνῆς αἰγείροιο·
καιροσέων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον.
ὅσσον Φαίηκες περὶ πάντων ἴδριες ἀνδρῶν
νῆα θοὴν ἐνὶ πόντῳ ἐλαυνέμεν, ὣς δὲ γυναῖκες
ἱστῶν τεχνῆσσαι· περὶ γάρ σφισι δῶκεν Ἀθήνη
ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλάς.

ἔκτοσθεν δ' αὐλῆς μέγας ὄρχατος ἄγχι θυράων
τετράγυος· περὶ δ' ἕρκος ἐλήλαται ἀμφοτέρωθεν.
ἔνθα δὲ δένδρεα μακρὰ πεφύκασι τηλεθόωντα,
ὄγχναι καὶ ῥοιαὶ καὶ μηλέαι ἀγλαόκαρποι
συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι.
τάων οὔ ποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει
χείματος οὐδὲ θέρευς, ἐπετήσιος· ἀλλὰ μάλ' αἰεὶ
Ζεφυρίη πνείουσα τὰ μὲν φύει, ἄλλα δὲ πέσσει.
ὄγχνη ἐπ' ὄγχνῃ γηράσκει, μῆλον δ' ἐπὶ μήλῳ,
αὐτὰρ ἐπὶ σταφυλῇ σταφυλή, σῦκον δ' ἐπὶ σύκῳ.
ἔνθα δέ οἱ πολύκαρπος ἀλωὴ ἐρρίζωται,
τῆς ἕτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ
τέρσεται ἠελίῳ, ἑτέρας δ' ἄρα τε τρυγόωσιν,
ἄλλας δὲ τραπέουσι· πάροιθε δέ τ' ὄμφακές εἰσιν
ἄνθος ἀφιεῖσαι, ἕτεραι δ' ὑποπερκάζουσιν.
ἔνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νείατον ὄρχον
παντοῖαι πεφύασιν, ἐπηετανὸν γανόωσαι·
ἐν δὲ δύω κρῆναι ἡ μέν τ' ἀνὰ κῆπον ἅπαντα
σκίδναται, ἡ δ' ἑτέρωθεν ὑπ' αὐλῆς οὐδὸν ἵησι
πρὸς δόμον ὑψηλόν, ὅθεν ὑδρεύοντο πολῖται.
τοῖ' ἄρ' ἐν Ἀλκινόοιο θεῶν ἔσαν ἀγλαὰ δῶρα.

Odysseus appears in the midst and supplicates Arete.

Ἔνθα στὰς θηεῖτο πολύτλας δῖος Ὀδυσσεύς.
αὐτὰρ ἐπειδὴ πάντα ἑῷ θηήσατο θυμῷ,
καρπαλίμως ὑπὲρ οὐδὸν ἐβήσετο δώματος εἴσω.
εὗρε δὲ Φαιήκων ἡγήτορας ἠδὲ μέδοντας
σπένδοντας δεπάεσσιν ἐυσκόπῳ ἀργειφόντῃ,
ᾧ πυμάτῳ σπένδεσκον, ὅτε μνησαίατο κοίτου.
αὐτὰρ ὁ βῆ διὰ δῶμα πολύτλας δῖος Ὀδυσσεύς,
πολλὴν ἠέρ' ἔχων, ἥν οἱ περίχευεν Ἀθήνη,
ὄφρ' ἵκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα.

ἀμφὶ δ' ἄρ' Ἀρήτης βάλε γούνασι χεῖρας Ὀδυσσεύς,
καὶ τότε δή ῥ' αὐτοῖο πάλιν χύτο θέσφατος ἀήρ.
οἱ δ' ἄνεῳ ἐγένοντο δόμον κάτα φῶτα ἰδόντες,
θαύμαζον δ' ὁρόωντες· ὁ δὲ λιτάνευεν Ὀδυσσεύς·
  'Ἀρήτη, θύγατερ Ῥηξήνορος ἀντιθέοιο,
σόν τε πόσιν σά τε γούναθ' ἱκάνω πολλὰ μογήσας,
τούσδε τε δαιτυμόνας, τοῖσιν θεοὶ ὄλβια δοῖεν
ζωέμεναι, καὶ παισὶν ἐπιτρέψειεν ἕκαστος
κτήματ' ἐνὶ μεγάροισι γέρας θ' ὅ τι δῆμος ἔδωκεν.
αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε πατρίδ' ἱκέσθαι
θᾶσσον, ἐπεὶ δὴ δηθὰ φίλων ἄπο πήματα πάσχω.'
  Ὣς εἰπὼν κατ' ἄρ' ἕζετ' ἐπ' ἐσχάρῃ ἐν κονίῃσι
πὰρ πυρί· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
ὀψὲ δὲ δὴ μετέειπε γέρων ἥρως Ἐχένηος,
ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν
καὶ μύθοισι κέκαστο, παλαιά τε πολλά τε εἰδώς·
ὅ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπεν·
  'Ἀλκίνο', οὐ μέν τοι τόδε κάλλιον οὐδὲ ἔοικε,
ξεῖνον μὲν χαμαὶ ἧσθαι ἐπ' ἐσχάρῃ ἐν κονίῃσιν·
οἵδε δὲ σὸν μῦθον ποτιδέγμενοι ἰσχανόωνται.
ἀλλ' ἄγε δὴ ξεῖνον μὲν ἐπὶ θρόνου ἀργυροήλου
εἷσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον
οἶνον ἐπικρῆσαι, ἵνα καὶ Διὶ τερπικεραύνῳ
σπείσομεν, ὅς θ' ἱκέτῃσιν ἅμ' αἰδοίοισιν ὀπηδεῖ·
δόρπον δὲ ξείνῳ ταμίη δότω ἔνδον ἐόντων.'

Alcinous raises him from the hearth and sets food before him,

  Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἱερὸν μένος Ἀλκινόοιο,
χειρὸς ἑλὼν Ὀδυσῆα δαΐφρονα ποικιλομήτην
ὦρσεν ἀπ' ἐσχαρόφιν καὶ ἐπὶ θρόνου εἷσε φαεινοῦ,
υἱὸν ἀναστήσας ἀγαπήνορα Λαοδάμαντα,

ὅς οἱ πλησίον ἷζε, μάλιστα δέ μιν φιλέεσκε.
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,
εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.
αὐτὰρ ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεύς·
καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·
'Ποντόνοε, κρητῆρα κερασσάμενος μέθυ νεῖμον
πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὶ τερπικεραύνῳ
σπείσομεν, ὅς θ' ἱκέτῃσιν ἅμ' αἰδοίοισιν ὀπηδεῖ.'
Ὣς φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,
νώμησεν δ' ἄρα πᾶσιν ἐπαρξάμενος δεπάεσσιν.
αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμὸς,
τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε.

promising on the morrow to see about his convoy home.

'Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
νῦν μὲν δαισάμενοι κατακείετε οἴκαδ' ἰόντες·
ἠῶθεν δὲ γέροντας ἐπὶ πλέονας καλέσαντες
ξεῖνον ἐνὶ μεγάροις ξεινίσσομεν ἠδὲ θεοῖσιν
ῥέξομεν ἱερὰ καλὰ, ἔπειτα δὲ καὶ περὶ πομπῆς
μνησόμεθ', ὥς χ' ὁ ξεῖνος ἄνευθε πόνου καὶ ἀνίης
πομπῇ ὑφ' ἡμετέρῃ ἣν πατρίδα γαῖαν ἵκηται
χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστὶ,
μηδέ τι μεσσηγύς γε κακὸν καὶ πῆμα πάθῃσι
πρίν γε τὸν ἧς γαίης ἐπιβήμεναι· ἔνθα δ' ἔπειτα
πείσεται ἅσσα οἱ αἶσα κατὰ κλῶθές τε βαρεῖαι
γεινομένῳ νήσαντο λίνῳ, ὅτε μιν τέκε μήτηρ.
εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθεν,
ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμηχανόωνται.

αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖς
ἡμῖν, εὖτ' ἔρδωμεν ἀγακλειτὰς ἑκατόμβας,
δαίνυνταί τε παρ' ἄμμι καθήμενοι ἔνθα περ ἡμεῖς.
εἰ δ' ἄρα τις καὶ μοῦνος ἰὼν ξύμβληται ὁδίτης,
οὔ τι κατακρύπτουσιν, ἐπεί σφισιν ἐγγύθεν εἰμὲν,
ὥς περ Κύκλωπές τε καὶ ἄγρια φῦλα Γιγάντων.'
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
''Ἀλκίνο', ἄλλο τί μοι μελέτω φρεσίν· οὐ γὰρ ἐγώ γε
ἀθανάτοισιν ἔοικα, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
οὐ δέμας οὐδὲ φυὴν, ἀλλὰ θνητοῖσι βροτοῖσιν·
οὕς τινας ὑμεῖς ἴστε μάλιστ' ὀχέοντας ὀϊζὺν
ἀνθρώπων, τοῖσίν κεν ἐν ἄλγεσιν ἰσωσαίμην.
καὶ δ' ἔτι κεν καὶ μᾶλλον ἐγὼ κακὰ μυθησαίμην,
ὅσσα γε δὴ ξύμπαντα θεῶν ἰότητι μόγησα.
ἀλλ' ἐμὲ μὲν δορπῆσαι ἐάσατε κηδόμενόν περ·
οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο
ἔπλετο, ἥ τ' ἐκέλευσεν ἕο μνήσασθαι ἀνάγκῃ
καὶ μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα,
ὡς καὶ ἐγὼ πένθος μὲν ἔχω φρεσὶν, ἡ δὲ μάλ' αἰεὶ
ἐσθέμεναι κέλεται καὶ πινέμεν, ἐκ δέ με πάντων
ληθάνει ὅσσ' ἔπαθον, καὶ ἐνιπλήσασθαι ἀνώγει.
ὑμεῖς δ' ὀτρύνεσθαι ἅμ' ἠοῖ φαινομένηφιν,
ὥς κ' ἐμὲ τὸν δύστηνον ἐμῆς ἐπιβήσετε πάτρης,
καί περ πολλὰ παθόντα· ἰδόντα με καὶ λίποι αἰὼν
κτῆσιν ἐμὴν, δμῶάς τε καὶ ὑψερεφὲς μέγα δῶμα.'
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῄνεον ἠδ' ἐκέλευον
πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπεν.
αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμὸς,
οἱ μὲν κακκείοντες ἔβαν οἶκόνδε ἕκαστος,
αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεὺς,
πὰρ δέ οἱ Ἀρήτη τε καὶ Ἀλκίνοος θεοειδὴς
ἥσθην· ἀμφίπολοι δ' ἀπεκόσμεον ἔντεα δαιτός.

τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων·
ἔγνω γὰρ φᾶρός τε χιτῶνά τε εἵματ' ἰδοῦσα
καλά, τά ῥ' αὐτὴ τεῦξε σὺν ἀμφιπόλοισι γυναιξί·
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·

Odysseus tells how he had come to Scheria.

'Ξεῖνε, τὸ μέν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή·
τίς πόθεν εἶς ἀνδρῶν; τίς τοι τάδε εἵματ' ἔδωκεν;
οὐ δὴ φῂς ἐπὶ πόντον ἀλώμενος ἐνθάδ' ἱκέσθαι;'
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
'ἀργαλέον, βασίλεια, διηνεκέως ἀγορεῦσαι
κήδε', ἐπεί μοι πολλὰ δόσαν θεοὶ οὐρανίωνες·
τοῦτο δέ τοι ἐρέω ὅ μ' ἀνείρεαι ἠδὲ μεταλλᾷς.
Ὠγυγίη τις νῆσος ἀπόπροθεν εἰν ἁλὶ κεῖται,
ἔνθα μὲν Ἄτλαντος θυγάτηρ, δολόεσσα Καλυψώ,
ναίει ἐυπλόκαμος, δεινὴ θεός· οὐδέ τις αὐτῇ
μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων.
ἀλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἤγαγε δαίμων
οἶον, ἐπεί μοι νῆα θοὴν ἀργῆτι κεραυνῷ
Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ.
[ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,
αὐτὰρ ἐγὼ τρόπιν ἀγκὰς ἑλὼν νεὸς ἀμφιελίσσης
ἐννῆμαρ φερόμην· δεκάτῃ δέ με νυκτὶ μελαίνῃ
νῆσον ἐς Ὠγυγίην πέλασαν θεοὶ, ἔνθα Καλυψὼ
ναίει ἐυπλόκαμος, δεινὴ θεός, ἥ με λαβοῦσα
ἐνδυκέως ἐφίλει τε καὶ ἔτρεφεν ἠδὲ ἔφασκε
θήσειν ἀθάνατον καὶ ἀγήρων ἤματα πάντα·
ἀλλ' ἐμὸν οὔ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.]
ἔνθα μὲν ἑπτάετες μένον ἔμπεδον, εἵματα δ' αἰεὶ
δάκρυσι δεύεσκον, τά μοι ἄμβροτα δῶκε Καλυψώ·
ἀλλ' ὅτε δὴ ὄγδοόν μοι ἐπιπλόμενον ἔτος ἦλθε,
καὶ τότε δή μ' ἐκέλευσεν ἐποτρύνουσα νέεσθαι

Ζηνὸς ὑπ' ἀγγελίης, ἢ καὶ νόος ἐτράπετ' αὐτῆς.
πέμπε δ' ἐπὶ σχεδίης πολυδέσμου, πολλὰ δ' ἔδωκε,
σῖτον καὶ μέθυ ἡδύ, καὶ ἄμβροτα εἵματα ἕσσεν,
οὖρον δὲ προέηκεν ἀπήμονά τε λιαρόν τε.
ἑπτὰ δὲ καὶ δέκα μὲν πλέον ἤματα ποντοπορεύων,
ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιόεντα
γαίης ὑμετέρης, γήθησε δέ μοι φίλον ἦτορ
δυσμόρῳ· ἦ γὰρ ἔμελλον ἔτι ξυνέσεσθαι ὀιζυῖ
πολλῇ, τήν μοι ἐπῶρσε Ποσειδάων ἐνοσίχθων,
ὅς μοι ἐφορμήσας ἀνέμους κατέδησε κέλευθα,
ὤρινεν δὲ θάλασσαν ἀθέσφατον, οὐδέ τι κῦμα
εἴα ἐπὶ σχεδίης ἁδινὰ στενάχοντα φέρεσθαι.
τὴν μὲν ἔπειτα θύελλα διεσκέδασ'· αὐτὰρ ἐγώ γε
νηχόμενος τόδε λαῖτμα διέτμαγον, ὄφρα με γαίῃ
ὑμετέρῃ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ.
ἔνθα κέ μ' ἐκβαίνοντα βιήσατο κῦμ' ἐπὶ χέρσου,
πέτρῃς πρὸς μεγάλῃσι βαλὸν καὶ ἀτερπέι χώρῳ·
ἀλλ' ἀναχασσάμενος νῆχον πάλιν, εἷος ἐπῆλθον
ἐς ποταμόν, τῇ δή μοι ἐείσατο χῶρος ἄριστος,
λεῖος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.
ἐκ δ' ἔπεσον θυμηγερέων, ἐπὶ δ' ἀμβροσίη νὺξ
ἤλυθ'· ἐγὼ δ' ἀπάνευθε διιπετέος ποταμοῖο
ἐκβὰς ἐν θάμνοισι κατέδραθον, ἀμφὶ δὲ φύλλα
ἠφυσάμην· ὕπνον δὲ θεὸς κατ' ἀπείρονα χεῦεν.
ἔνθα μὲν ἐν φύλλοισι, φίλον τετιημένος ἦτορ,
εὗδον παννύχιος καὶ ἐπ' ἠῶ καὶ μέσον ἦμαρ·
δύσετό τ' ἠέλιος, καί με γλυκὺς ὕπνος ἀνῆκεν.
ἀμφιπόλους δ' ἐπὶ θινὶ τεῆς ἐνόησα θυγατρὸς
παιζούσας, ἐν δ' αὐτὴ ἔην εἰκυῖα θεῇσι.
τὴν ἱκέτευσ'· ἡ δ' οὔ τι νοήματος ἤμβροτεν ἐσθλοῦ,
ὡς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα
ἐρξέμεν· αἰεὶ γάρ τε νεώτεροι ἀφραδέουσιν.

ἥ μοι σῖτον ἔδωκεν ἅλις ἠδ' αἴθοπα οἶνον,
καὶ λοῦσ' ἐν ποταμῷ, καί μοι τάδε εἵματ' ἔδωκε.
ταῦτά τοι ἀχνύμενός περ ἀληθείην κατέλεξα.'
Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
'ξεῖν', ἦ τοι μὲν τοῦτό γ' ἐναίσιμον οὐκ ἐνόησε
παῖς ἐμὴ, οὕνεκά σ' οὔ τι μετ' ἀμφιπόλοισι γυναιξὶν
ἦγεν ἐς ἡμέτερον· σὺ δ' ἄρα πρώτην ἱκέτευσας.'
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
'ἥρως, μή μοι τοὔνεκ' ἀμύνονα νείκεε κούρην·
ἡ μὲν γάρ μ' ἐκέλευε σὺν ἀμφιπόλοισιν ἕπεσθαι·
ἀλλ' ἐγὼ οὐκ ἔθελον δείσας αἰσχυνόμενός τε,
μή πως καὶ σοὶ θυμὸς ἐπισκύσσαιτο ἰδόντι·
δύσζηλοι γάρ τ' εἰμὲν ἐπὶ χθονὶ φῦλ' ἀνθρώπων.'

Alcinous promises him his convoy for the morrow,

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
'ξεῖν', οὔ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ
μαψιδίως κεχολῶσθαι· ἀμείνω δ' αἴσιμα πάντα.
αἲ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
τοῖος ἐὼν οἷός ἐσσι, τά τε φρονέων ἅ τ' ἐγώ περ,
παῖδά τ' ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι
αὖθι μένων· οἶκον δέ τ' ἐγὼ καὶ κτήματα δοίην,
εἴ κ' ἐθέλων γε μένοις· ἀέκοντα δέ σ' οὔ τις ἐρύξει
Φαιήκων· μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο.
πομπὴν δ' ἐς τόδ' ἐγὼ τεκμαίρομαι, ὄφρ' εὖ εἰδῇς,
αὔριον ἔς· τῆμος δὲ σὺ μὲν δεδμημένος ὕπνῳ
λέξεαι, οἱ δ' ἐλόωσι γαλήνην, ὄφρ' ἂν ἵκηαι
πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστὶν,
εἴ περ καὶ μάλα πολλὸν ἑκαστέρω ἔστ' Εὐβοίης,
τήν περ τηλοτάτω φάσ' ἔμμεναι οἵ μιν ἴδοντο
λαῶν ἡμετέρων, ὅτε τε ξανθὸν Ῥαδάμανθυν
ἦγον ἐποψόμενον Τιτυὸν, Γαιήιον υἱόν.

καὶ μὲν οἱ ἔνθ' ἦλθον, καὶ ἄτερ καμάτοιο τέλεσσαν
ἤματι τῷ αὐτῷ καὶ ἀπήνυσαν οἴκαδ' ὀπίσσω.
εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν ὅσσον ἄρισται
νῆες ἐμαὶ καὶ κοῦροι ἀναῤῥίπτειν ἅλα πηδῷ.'
῝Ως φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,
εὐχόμενος δ' ἄρα εἶπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
'Ζεῦ πάτερ, αἴθ' ὅσα εἶπε τελευτήσειεν ἅπαντα
Ἀλκίνοος· τοῦ μέν κεν ἐπὶ ζείδωρον ἄρουραν
ἄσβεστον κλέος εἴη, ἐγὼ δέ κε πατρίδ' ἱκοίμην.'

and all retire for the night.

῝Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
κέκλετο δ' Ἀρήτη λευκώλενος ἀμφιπόλοισι
δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἕσασθαι.
αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι·
αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἐγκονέουσαι,
ὤτρυνον Ὀδυσῆα παριστάμεναι ἐπέεσσιν·
'Ὄρσο κέων, ὦ ξεῖνε· πεποίηται δέ τοι εὐνή.'
ὣς φάν· τῷ δ' ἀσπαστὸν ἐείσατο κοιμηθῆναι.
ὣς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς
τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ·
Ἀλκίνοος δ' ἄρα λέκτο μυχῷ δόμου ὑψηλοῖο,
πὰρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν.

ΟΔΥΣΣΕΙΑΣ Θ.

Ὀδυσσέως σύστασις πρὸς Φαίακας.

Alcinous calls an assembly, and proposes to send Odysseus home.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ὤρνυτ' ἄρ' ἐξ εὐνῆς ἱερὸν μένος Ἀλκινόοιο,
ἂν δ' ἄρα διογενὴς ὦρτο πτολίπορθος Ὀδυσσεύς.
τοῖσιν δ' ἡγεμόνευ' ἱερὸν μένος Ἀλκινόοιο
Φαιήκων ἀγορήνδ', ἥ σφιν παρὰ νηυσὶ τέτυκτο.
ἐλθόντες δὲ καθῖζον ἐπὶ ξεστοῖσι λίθοισι
πλησίον· ἡ δ' ἀνὰ ἄστυ μετῴχετο Παλλὰς Ἀθήνη,
εἰδομένη κήρυκι δαΐφρονος Ἀλκινόοιο,
νόστον Ὀδυσσῆϊ μεγαλήτορι μητιόωσα,
καί ῥα ἑκάστῳ φωτὶ παρισταμένη φάτο μῦθον·
'Δεῦτ' ἄγε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
εἰς ἀγορὴν ἰέναι, ὄφρα ξείνοιο πύθησθε,
ὃς νέον Ἀλκινόοιο δαΐφρονος ἵκετο δῶμα
πόντον ἐπιπλαγχθείς, δέμας ἀθανάτοισιν ὁμοῖος.'
Ὣς εἰποῦσ' ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
καρπαλίμως δ' ἔμπληντο βροτῶν ἀγοραί τε καὶ ἕδραι
ἀγρομένων· πολλοὶ δ' ἄρα θηήσαντο ἰδόντες
υἱὸν Λαέρταο δαΐφρονα. τῷ δ' ἄρ' Ἀθήνη
θεσπεσίην κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις,
καί μιν μακρότερον καὶ πάσσονα θῆκεν ἰδέσθαι,

ὅς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο
δεινός τ' αἰδοῖός τε, καὶ ἐκτελέσειεν ἀέθλους
πολλούς, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσῆος.
αὐτὰρ ἐπεί ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε·
'Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
ξεῖνος ὅδ', οὐκ οἶδ' ὅς τις, ἀλώμενος ἵκετ' ἐμὸν δῶ,
ἠὲ πρὸς ἠοίων ἢ ἑσπερίων ἀνθρώπων·
πομπὴν δ' ὀτρύνει, καὶ λίσσεται ἔμπεδον εἶναι.
ἡμεῖς δ', ὡς τὸ πάρος περ, ἐποτρυνώμεθα πομπήν.
οὐδὲ γὰρ οὐδέ τις ἄλλος, ὅτις κ' ἐμὰ δώμαθ' ἵκηται,
ἐνθάδ' ὀδυρόμενος δηρὸν μένει εἵνεκα πομπῆς.
ἀλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν
πρωτόπλοον, κούρω δὲ δύω καὶ πεντήκοντα
κρινάσθων κατὰ δῆμον, ὅσοι πάρος εἰσὶν ἄριστοι.
δησάμενοι δ' εὖ πάντες ἐπὶ κληῖσιν ἐρετμὰ
ἔκβητ'· αὐτὰρ ἔπειτα θοὴν ἀλεγύνετε δαῖτα
ἡμέτερόνδ' ἐλθόντες· ἐγὼ δ' εὖ πᾶσι παρέξω.
κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ οἱ ἄλλοι
σκηπτοῦχοι βασιλῆες ἐμὰ πρὸς δώματα καλὰ
ἔρχεσθ', ὄφρα ξεῖνον ἐνὶ μεγάροισι φιλέωμεν·
μηδέ τις ἀρνείσθω· καλέσασθε δὲ θεῖον ἀοιδόν,
Δημόδοκον· τῷ γάρ ῥα θεὸς περὶ δῶκεν ἀοιδὴν
τέρπειν, ὅππῃ θυμὸς ἐποτρύνῃσιν ἀείδειν.'

A ship is manned, and the chieftains meet at the palace

Ὣς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἕποντο
σκηπτοῦχοι· κῆρυξ δὲ μετῴχετο θεῖον ἀοιδόν.
κούρω δὲ κρινθέντε δύω καὶ πεντήκοντα
βήτην, ὡς ἐκέλευσ', ἐπὶ θῖν' ἁλὸς ἀτρυγέτοιο.
αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,

νῆα μὲν οἵ γε μέλαιναν ἁλὸς βένθοσδε ἔρυσσαν,
ἐν δ' ἱστόν τ' ἐτίθεντο καὶ ἱστία νηὶ μελαίνῃ,
ἠρτύναντο δ' ἐρετμὰ τροποῖς ἐν δερματίνοισι,
πάντα κατὰ μοῖραν· ἀνά θ' ἱστία λευκὰ πέτασσαν.
ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν· αὐτὰρ ἔπειτα
βάν ῥ' ἴμεν Ἀλκινόοιο δαΐφρονος ἐς μέγα δῶμα.
πλῆντο δ' ἄρ' αἴθουσαί τε καὶ ἕρκεα καὶ δόμοι ἀνδρῶν
[ἀγρομένων· πολλοὶ δ' ἄρ' ἔσαν νέοι ἠδὲ παλαιοί].
τοῖσιν δ' Ἀλκίνοος δυοκαίδεκα μῆλ' ἱέρευσεν,
ὀκτὼ δ' ἀργιόδοντας ὕας, δύο δ' εἰλίποδας βοῦς·
τοὺς δέρον ἀμφί θ' ἕπον, τετύκοντό τε δαῖτ' ἐρατεινήν.

The bard Demodocus is brought in,

Κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον ἀοιδόν,
τὸν πέρι μοῦσ' ἐφίλησε, δίδου δ' ἀγαθόν τε κακόν τε·
ὀφθαλμῶν μὲν ἄμερσε, δίδου δ' ἡδεῖαν ἀοιδήν,
τῷ δ' ἄρα Ποντόνοος θῆκε θρόνον ἀργυρόηλον
μέσσῳ δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.
κὰδ δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν
αὐτοῦ ὑπὲρ κεφαλῆς καὶ ἐπέφραδε χερσὶν ἑλέσθαι
κῆρυξ· πὰρ δ' ἐτίθει κάνεον καλήν τε τράπεζαν,
πὰρ δὲ δέπας οἴνοιο, πιεῖν ὅτε θυμὸς ἀνώγοι.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,

and sings of the strife of Odysseus and Achilles.

μοῦσ' ἄρ' ἀοιδὸν ἀνῆκεν ἀειδέμεναι κλέα ἀνδρῶν,
οἴμης τῆς τότ' ἄρα κλέος οὐρανὸν εὐρὺν ἵκανε,
νεῖκος Ὀδυσσῆος καὶ Πηλεΐδεω Ἀχιλῆος,
ὥς ποτε δηρίσαντο θεῶν ἐν δαιτὶ θαλείῃ
ἐκπάγλοις ἐπέεσσιν, ἄναξ δ' ἀνδρῶν Ἀγαμέμνων

χαῖρε νόῳ, ὅτ' ἄριστοι Ἀχαιῶν δηριόωντο.
ὣς γάρ οἱ χρείων μυθήσατο Φοῖβος Ἀπόλλων
Πυθοῖ ἐν ἠγαθέῃ, ὅθ' ὑπέρβη λάινον οὐδὸν
χρησόμενος· τότε γάρ ῥα κυλίνδετο πήματος ἀρχὴ
Τρωσί τε καὶ Δαναοῖσι Διὸς μεγάλου διὰ βουλάς.

The story moves Odysseus to tears.

Ταῦτ' ἄρ' ἀοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
πορφύρεον μέγα φᾶρος ἑλὼν χερσὶ στιβαρῇσι
κὰκ κεφαλῆς εἴρυσσε, κάλυψε δὲ καλὰ πρόσωπα·
αἴδετο γὰρ Φαίηκας ὑπ' ὀφρύσι δάκρυα λείβων.
ἦ τοι ὅτε λήξειεν ἀείδων θεῖος ἀοιδὸς,
δάκρυ' ὀμορξάμενος κεφαλῆς ἄπο φᾶρος ἕλεσκε
καὶ δέπας ἀμφικύπελλον ἑλὼν σπείσασκε θεοῖσιν·
αὐτὰρ ὅτ' ἂψ ἄρχοιτο καὶ ὀτρύνειαν ἀείδειν
Φαιήκων οἱ ἄριστοι, ἐπεὶ τέρποντ' ἐπέεσσιν,
ἂψ Ὀδυσεὺς κατὰ κρᾶτα καλυψάμενος γοάασκεν.
ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,
Ἀλκίνοος δέ μιν οἶος ἐπεφράσατ' ἠδ' ἐνόησεν
ἥμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.
αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·
'Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες·
ἤδη μὲν δαιτὸς κεκορήμεθα θυμὸν ἐίσης
φόρμιγγός θ', ἣ δαιτὶ συνήορός ἐστι θαλείῃ·
νῦν δ' ἐξέλθωμεν καὶ ἀέθλων πειρηθῶμεν
πάντων, ὥς χ' ὁ ξεῖνος ἐνίσπῃ οἷσι φίλοισιν,
οἴκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων
πύξ τε παλαισμοσύνῃ τε καὶ ἅλμασιν ἠδὲ πόδεσσιν.'

The games.

Ὣς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἕποντο.

κὰδ δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν,
Δημοδόκου δ' ἕλε χεῖρα καὶ ἔξαγεν ἐκ μεγάροιο
κῆρυξ· ἦρχε δὲ τῷ αὐτὴν ὁδὸν ἥν περ οἱ ἄλλοι
Φαιήκων οἱ ἄριστοι, ἀέθλια θαυμανέοντες.
βὰν δ' ἴμεν εἰς ἀγορήν, ἅμα δ' ἕσπετο πουλὺς ὅμιλος,
μυρίοι· ἂν δ' ἵσταντο νέοι πολλοί τε καὶ ἐσθλοί.
ὦρτο μὲν Ἀκρόνεώς τε καὶ Ὠκύαλος καὶ Ἐλατρεὺς
Ναυτεύς τε Πρυμνεύς τε καὶ Ἀγχίαλος καὶ Ἐρετμεὺς
Ποντεύς τε Πρῳρεύς τε, Θόων, Ἀναβησίνεώς τε
Ἀμφίαλός θ', υἱὸς Πολυνήου Τεκτονίδαο·
ἂν δὲ καὶ Εὐρύαλος, βροτολοιγῷ ἶσος Ἄρηι,
Ναυβολίδης, ὃς ἄριστος ἔην εἶδός τε δέμας τε
πάντων Φαιήκων μετ' ἀμύμονα Λαοδάμαντα.
ἂν δ' ἔσταν τρεῖς παῖδες ἀμύμονος Ἀλκινόοιο,
Λαοδάμας θ' Ἅλιός τε καὶ ἀντίθεος Κλυτόνηος·
οἱ δ' ἦ τοι πρῶτον μὲν ἐπειρήσαντο πόδεσσι.
τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· οἱ δ' ἅμα πάντες
καρπαλίμως ἐπέτοντο κονίοντες πεδίοιο.
τῶν δὲ θέειν ὄχ' ἄριστος ἔην Κλυτόνηος ἀμύμων·
ὅσσον τ' ἐν νειῷ οὖρον πέλει ἡμιόνοιιν,
τόσσον ὑπεκπροθέων λαοὺς ἵκεθ', οἱ δ' ἐλίποντο.
οἱ δὲ παλαιμοσύνης ἀλεγεινῆς πειρήσαντο·
τῇ δ' αὖτ' Εὐρύαλος ἀπεκαίνυτο πάντας ἀρίστους.
ἅλματι δ' Ἀμφίαλος πάντων προφερέστατος ἦεν·
δίσκῳ δ' αὖ πάντων πολὺ φέρτατος ἦεν Ἐλατρεὺς,
πὺξ δ' αὖ Λαοδάμας, ἀγαθὸς παῖς Ἀλκινόοιο.
αὐτὰρ ἐπειδὴ πάντες ἐτέρφθησαν φρέν' ἀέθλοις,
τοῖς ἄρα Λαοδάμας μετέφη παῖς Ἀλκινόοιο·
'Δεῦτε, φίλοι, τὸν ξεῖνον ἐρώμεθα εἴ τιν' ἄεθλον
οἶδέ τε καὶ δεδάηκε· φυήν γε μὲν οὐ κακός ἐστι,
μηρούς τε κνήμας τε καὶ ἄμφω χεῖρας ὕπερθεν
αὐχένα τε στιβαρὸν μέγα τε σθένος· οὐδέ τι ἥβης

δεύεται, ἀλλὰ κακοῖσι συνέρρηκται πολέεσσιν.
οὐ γὰρ ἐγώ γέ τί φημι κακώτερον ἄλλο θαλάσσης
ἄνδρα γε συγχεῦαι, εἰ καὶ μάλα καρτερὸς εἴη.'
Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε·
'Λαοδάμα, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες.
αὐτὸς νῦν προκάλεσσαι ἰὼν καὶ πέφραδε μῦθον.'
Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἀγαθὸς παῖς 'Αλκινόοιο,
στῆ ῥ' ἐς μέσσον ἰὼν καὶ 'Οδυσσῆα προσέειπε·

Laodamas challenges Odysseus to the contest.

'Δεῦρ' ἄγε καὶ σύ, ξεῖνε πάτερ, πείρησαι ἀέθλων,
εἴ τινά που δεδάηκας· ἔοικε δέ σ' ἴδμεν ἀέθλους.
οὐ μὲν γὰρ μεῖζον κλέος ἀνέρος ὄφρα κεν ᾖσιν,
ἢ ὅ τι ποσσίν τε ῥέξῃ καὶ χερσὶν ἑῇσιν.
ἀλλ' ἄγε πείρησαι, σκέδασον δ' ἀπὸ κήδεα θυμοῦ·
σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἀλλά τοι ἤδη
νηῦς τε κατείρυσται καὶ ἐπαρτέες εἰσὶν ἑταῖροι.'
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις 'Οδυσσεύς
'Λαοδάμα, τί με ταῦτα κελεύετε κερτομέοντες;
κήδεά μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἤ περ ἄεθλοι,
ὃς πρὶν μὲν μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα,
νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ νόστοιο χατίζων
ἧμαι, λισσόμενος βασιλῆά τε πάντα τε δῆμον.'

Euryalus taunts him for refusing.

Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο νείκεσέ τ' ἄντην·
'οὐ γάρ σ' οὐδὲ, ξεῖνε, δαήμονι φωτὶ ἐίσκω
ἄθλων, οἷά τε πολλὰ μετ' ἀνθρώποισι πέλονται,
ἀλλὰ τῷ ὅς θ' ἅμα νηὶ πολυκλήιδι θαμίζων,
ἀρχὸς ναυτάων οἵ τε πρηκτῆρες ἔασι,
φόρτου τε μνήμων καὶ ἐπίσκοπος ᾖσιν ὁδαίων
κερδέων θ' ἁρπαλέων· οὐδ' ἀθλητῆρι ἔοικας.'

Odysseus, in wrath, starts up and hurls the disc beyond all the rest,

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
'ξεῖν', οὐ καλὸν ἔειπες· ἀτασθάλῳ ἀνδρὶ ἔοικας.
οὕτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν
ἀνδράσιν, οὔτε φυὴν οὔτ' ἂρ φρένας οὔτ' ἀγορητύν.
ἄλλος μὲν γάρ τ' εἶδος ἀκιδνότερος πέλει ἀνήρ,
ἀλλὰ θεὸς μορφὴν ἔπεσι στέφει, οἱ δέ τ' ἐς αὐτὸν
τερπόμενοι λεύσσουσιν· ὁ δ' ἀσφαλέως ἀγορεύει
αἰδοῖ μειλιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν,
ἐρχόμενον δ' ἀνὰ ἄστυ θεὸν ὣς εἰσορόωσιν.
ἄλλος δ' αὖ εἶδος μὲν ἀλίγκιος ἀθανάτοισιν,
ἀλλ' οὔ οἱ χάρις ἀμφιπεριστέφεται ἐπέεσσιν,
ὡς καὶ σοὶ εἶδος μὲν ἀριπρεπές, οὐδέ κεν ἄλλως
οὐδὲ θεὸς τεύξειε, νόον δ' ἀποφώλιός ἐσσι.
ὤρινάς μοι θυμὸν ἐνὶ στήθεσσι φίλοισιν
εἰπὼν οὐ κατὰ κόσμον· ἐγὼ δ' οὐ νῆις ἀέθλων,
ὡς σύ γε μυθεῖαι, ἀλλ' ἐν πρώτοισιν ὀίω
ἔμμεναι, ὄφρ' ἥβῃ τε πεποίθεα χερσί τ' ἐμῇσι.
νῦν δ' ἔχομαι κακότητι καὶ ἄλγεσι· πολλὰ γὰρ ἔτλην,
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων.
ἀλλὰ καὶ ὣς κακὰ πολλὰ παθὼν πειρήσομ' ἀέθλων·
θυμοδακὴς γὰρ μῦθος· ἐπώτρυνας δέ με εἰπών.'
Ἦ ῥα καὶ αὐτῷ φάρει ἀναΐξας λάβε δίσκον
μείζονα καὶ πάχετον, στιβαρώτερον οὐκ ὀλίγον περ
ἢ οἵῳ Φαίηκες ἐδίσκεον ἀλλήλοισι.
τόν ῥα περιστρέψας ἧκε στιβαρῆς ἀπὸ χειρός,
βόμβησεν δὲ λίθος· κατὰ δ' ἔπτηξαν ποτὶ γαίῃ
Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἄνδρες,
λᾶος ὑπὸ ῥιπῆς· ὁ δ' ὑπέρπτατο σήματα πάντα
ῥίμφα θέων ἀπὸ χειρός· ἔθηκε δὲ τέρματ' Ἀθήνη
ἀνδρὶ δέμας εἰκυῖα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

'Καί κ' ἀλαός τοι, ξεῖνε, διακρίνειε τὸ σῆμα
ἀμφαφόων· ἐπεὶ οὔ τι μεμιγμένον ἐστὶν ὁμίλῳ,
ἀλλὰ πολὺ πρῶτον· σὺ δὲ θάρσει τόνδε γ' ἄεθλον·
οὔ τις Φαιήκων τόδε γ' ἵξεται οὐδ' ὑπερήσει.'
Ὣς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεὺς,
χαίρων οὕνεχ' ἑταῖρον ἐνηέα λεῦσσ' ἐν ἀγῶνι.
καὶ τότε κουφότερον μετεφώνεε Φαιήκεσσι·

and in his turn challenges all the Phaeacian youth.

'Τοῦτον νῦν ἀφίκεσθε, νέοι· τάχα δ' ὕστερον ἄλλον
ἥσειν ἢ τοσσοῦτον ὀίομαι ἢ ἔτι μᾶσσον.
τῶν δ' ἄλλων ὅτινα κραδίη θυμός τε κελεύει,
δεῦρ' ἄγε πειρηθήτω, ἐπεί μ' ἐχολώσατε λίην,
ἢ πὺξ ἠὲ πάλῃ ἢ καὶ ποσὶν, οὔ τι μεγαίρω,
πάντων Φαιήκων πλήν γ' αὐτοῦ Λαοδάμαντος.
ξεῖνος γάρ μοι ὅδ' ἐστί· τίς ἂν φιλέοντι μάχοιτο;
ἄφρων δὴ κεῖνός γε καὶ οὐτιδανὸς πέλει ἀνὴρ,
ὅστις ξεινοδόκῳ ἔριδα προφέρηται ἀέθλων
δήμῳ ἐν ἀλλοδαπῷ· ἕο δ' αὐτοῦ πάντα κολούει.
τῶν δ' ἄλλων οὔ πέρ τιν' ἀναίνομαι οὐδ' ἀθερίζω,
ἀλλ' ἐθέλω ἴδμεν καὶ πειρηθήμεναι ἄντην.
πάντα γὰρ οὐ κακός εἰμι, μετ' ἀνδράσιν ὅσσοι ἄεθλοι.
εὖ μὲν τόξον οἶδα ἐύξοον ἀμφαφάασθαι·
πρῶτός κ' ἄνδρα βάλοιμι ὀιστεύσας ἐν ὁμίλῳ
ἀνδρῶν δυσμενέων, εἰ καὶ μάλα πολλοὶ ἑταῖροι
ἄγχι παρασταῖεν καὶ τοξαζοίατο φωτῶν.
οἶος δή με Φιλοκτήτης ἀπεκαίνυτο τόξῳ
δήμῳ ἔνι Τρώων, ὅτε τοξαζοίμεθ' Ἀχαιοί.
τῶν δ' ἄλλων ἐμέ φημι πολὺ προφερέστερον εἶναι,
ὅσσοι νῦν βροτοί εἰσιν ἐπὶ χθονὶ σῖτον ἔδοντες.
ἀνδράσι δὲ προτέροισιν ἐριζέμεν οὐκ ἐθελήσω,
οὔθ' Ἡρακλῆι οὔτ' Εὐρύτῳ Οἰχαλιῆι,

οἵ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων.
τῷ ῥα καὶ αἶψ' ἔθανεν μέγας Εὔρυτος, οὐδ' ἐπὶ γῆρας
ἵκετ' ἐνὶ μεγάροισι· χολωσάμενος γὰρ Ἀπόλλων
ἔκτανεν, οὕνεκά μιν προκαλίζετο τοξάζεσθαι.
δουρὶ δ' ἀκοντίζω ὅσον οὐκ ἄλλος τις ὀιστῷ.
οἴοισιν δείδοικα ποσὶν μή τίς με παρέλθῃ
Φαιήκων· λίην γὰρ ἀεικελίως ἐδαμάσθην
κύμασιν ἐν πολλοῖς, ἐπεὶ οὐ κομιδὴ κατὰ νῆα
ἦεν ἐπηετανός· τῷ μοι φίλα γυῖα λέλυνται.'
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
Ἀλκίνοος δέ μιν οἶος ἀμειβόμενος προσέειπε.

Alcinous shows how well his people can dance.

'Ξεῖν', ἐπεὶ οὐκ ἀχάριστα μεθ' ἡμῖν ταῦτ' ἀγορεύεις,
ἀλλ' ἐθέλεις ἀρετὴν σὴν φαινέμεν, ἥ τοι ὀπηδεῖ,
χωόμενος ὅτι σ' οὗτος ἀνὴρ ἐν ἀγῶνι παραστὰς
νείκεσεν, ὡς ἂν σὴν ἀρετὴν βροτὸς οὔ τις ὄνοιτο
ὅστις ἐπίσταιτο ᾗσι φρεσὶν ἄρτια βάζειν·
ἀλλ' ἄγε νῦν ἐμέθεν ξυνίει ἔπος, ὄφρα καὶ ἄλλῳ
εἴπῃς ἡρώων, ὅτε κεν σοῖς ἐν μεγάροισι
δαινύῃ παρὰ σῇ τ' ἀλόχῳ καὶ σοῖσι τέκεσσιν,
ἡμετέρης ἀρετῆς μεμνημένος, οἷα καὶ ἡμῖν
Ζεὺς ἐπὶ ἔργα τίθησι διαμπερὲς ἐξέτι πατρῶν.
οὐ γὰρ πυγμάχοι εἰμὲν ἀμύμονες οὐδὲ παλαισταί,
ἀλλὰ ποσὶ κραιπνῶς θέομεν καὶ νηυσὶν ἄριστοι,
αἰεὶ δ' ἡμῖν δαίς τε φίλη κίθαρίς τε χοροί τε
εἵματά τ' ἐξημοιβὰ λοετρά τε θερμὰ καὶ εὐναί.
ἀλλ' ἄγε, Φαιήκων βητάρμονες ὅσσοι ἄριστοι,
παίσατε, ὥς χ' ὁ ξεῖνος ἐνίσπῃ οἷσι φίλοισιν,
οἴκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων
ναυτιλίῃ καὶ ποσσὶ καὶ ὀρχηστυῖ καὶ ἀοιδῇ.
Δημοδόκῳ δέ τις αἶψα κιὼν φόρμιγγα λίγειαν

οἰσέτω, ἥ που κεῖται ἐν ἡμετέροισι δόμοισιν.'
Ὣς ἔφατ' Ἀλκίνοος θεοείκελος, ὦρτο δὲ κῆρυξ
οἴσων φόρμιγγα γλαφυρὴν δόμου ἐκ βασιλῆος.
αἰσυμνῆται δὲ κριτοὶ ἐννέα πάντες ἀνέσταν
δήμιοι, οἳ κατ' ἀγῶνας ἐὺ πρήσσεσκον ἕκαστα,
λείηναν δὲ χορὸν, καλὸν δ' εὔρυναν ἀγῶνα.
κῆρυξ δ' ἐγγύθεν ἦλθε φέρων φόρμιγγα λίγειαν
Δημοδόκῳ· ὁ δ' ἔπειτα κί' ἐς μέσον· ἀμφὶ δὲ κοῦροι
πρωθῆβαι ἵσταντο, δαήμονες ὀρχηθμοῖο,
πέπληγον δὲ χορὸν θεῖον ποσίν. αὐτὰρ Ὀδυσσεὺς
μαρμαρυγὰς θηεῖτο ποδῶν, θαύμαζε δὲ θυμῷ.

Demodocus sings of the loves of Ares and Aphrodite.

Αὐτὰρ ὁ φορμίζων ἀνεβάλλετο καλὸν ἀείδειν
ἀμφ' Ἄρεος φιλότητος ἐυστεφάνου τ' Ἀφροδίτης,
ὡς τὰ πρῶτα μίγησαν ἐν Ἡφαίστοιο δόμοισι
λάθρῃ· πολλὰ δ' ἔδωκε, λέχος δ' ᾔσχυνε καὶ εὐνὴν
Ἡφαίστοιο ἄνακτος· ἄφαρ δέ οἱ ἄγγελος ἦλθεν
Ἥλιος, ὅ σφ' ἐνόησε μιγαζομένους φιλότητι.
Ἥφαιστος δ' ὡς οὖν θυμαλγέα μῦθον ἄκουσε,
βῆ ῥ' ἴμεν ἐς χαλκεῶνα, κακὰ φρεσὶ βυσσοδομεύων,
ἐν δ' ἔθετ' ἀκμοθέτῳ μέγαν ἄκμονα, κόπτε δὲ δεσμοὺς
ἀρρήκτους ἀλύτους, ὄφρ' ἔμπεδον αὖθι μένοιεν.
αὐτὰρ ἐπεὶ δὴ τεῦξε δόλον κεχολωμένος Ἄρει,
βῆ ῥ' ἴμεν ἐς θάλαμον, ὅθι οἱ φίλα δέμνι' ἔκειτο,
ἀμφὶ δ' ἄρ' ἑρμῖσιν χέε δέσματα κύκλῳ ἁπάντῃ·
πολλὰ δὲ καὶ καθύπερθε μελαθρόφιν ἐξεκέχυντο,
ἠύτ' ἀράχνια λεπτὰ, τά γ' οὔ κέ τις οὐδὲ ἴδοιτο,
οὐδὲ θεῶν μακάρων· περὶ γὰρ δολόεντα τέτυκτο.
αὐτὰρ ἐπεὶ δὴ πάντα δόλον περὶ δέμνια χεῦεν,
εἴσατ' ἴμεν ἐς Λῆμνον, ἐυκτίμενον πτολίεθρον,
ἥ οἱ γαιάων πολὺ φιλτάτη ἐστὶν ἁπασέων.

οὐδ' ἀλαοσκοπιὴν εἶχε χρυσήνιος Ἄρης,
ὡς ἴδεν Ἥφαιστον κλυτοτέχνην νόσφι κιόντα·
βῆ δ' ἴμεναι πρὸς δῶμα περικλυτοῦ Ἡφαίστοιο,
ἰσχανόων φιλότητος ἐυστεφάνου Κυθερείης.
ἡ δὲ νέον παρὰ πατρὸς ἐρισθενέος Κρονίωνος
ἐρχομένη κατ' ἄρ' ἕζεθ'· ὁ δ' εἴσω δώματος ᾔει,
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
'Δεῦρο, φίλη, λέκτρονδε τραπείομεν εὐνηθέντες·
οὐ γὰρ ἔθ' Ἥφαιστος μεταδήμιος, ἀλλά που ἤδη
οἴχεται ἐς Λῆμνον μετὰ Σίντιας ἀγριοφώνους.'
Ὣς φάτο, τῇ δ' ἀσπαστὸν ἐείσατο κοιμηθῆναι.
τὼ δ' ἐς δέμνια βάντε κατέδραθον· ἀμφὶ δὲ δεσμοὶ
τεχνήεντες ἔχυντο πολύφρονος Ἡφαίστοιο,
οὐδέ τι κινῆσαι μελέων ἦν οὐδ' ἀναεῖραι.
καὶ τότε δὴ γίγνωσκον, ὅ τ' οὐκέτι φυκτὰ πέλοντο.
ἀγχίμολον δέ σφ' ἦλθε περικλυτὸς ἀμφιγυήεις,
αὖτις ὑποστρέψας, πρὶν Λήμνου γαῖαν ἱκέσθαι·
Ἠέλιος γάρ οἱ σκοπιὴν ἔχεν εἶπέ τε μῦθον.
[βῆ δ' ἴμεναι πρὸς δῶμα, φίλον τετιημένος ἦτορ·]
ἔστη δ' ἐν προθύροισι, χόλος δέ μιν ἄγριος ᾕρει·
σμερδαλέον δ' ἐβόησε, γέγωνέ τε πᾶσι θεοῖσι·
'Ζεῦ πάτερ ἠδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
δεῦθ', ἵνα ἔργα γελαστὰ καὶ οὐκ ἐπιεικτὰ ἴδησθε,
ὡς ἐμὲ χωλὸν ἐόντα Διὸς θυγάτηρ Ἀφροδίτη
αἰὲν ἀτιμάζει, φιλέει δ' ἀίδηλον Ἄρηα,
οὕνεχ' ὁ μὲν καλός τε καὶ ἀρτίπος, αὐτὰρ ἐγώ γε
ἠπεδανὸς γενόμην· ἀτὰρ οὔ τι μοι αἴτιος ἄλλος,
ἀλλὰ τοκῆε δύω, τὼ μὴ γείνασθαι ὄφελλον.
ἀλλ' ὄψεσθ', ἵνα τώ γε καθεύδετον ἐν φιλότητι,
εἰς ἐμὰ δέμνια βάντες· ἐγὼ δ' ὁρόων ἀκάχημαι.
οὐ μέν σφεας ἔτ' ἔολπα μίνυνθά γε κειέμεν οὕτω,
καὶ μάλα περ φιλέοντε· τάχ' οὐκ ἐθελήσετον ἄμφω

εὕδειν· ἀλλά σφωε δόλος καὶ δεσμὸς ἐρύξει,
εἰς ὅ κέ μοι μάλα πάντα πατὴρ ἀποδώσει ἔεδνα,
ὅσσα οἱ ἐγγυάλιξα κυνώπιδος εἵνεκα κούρης,
οὕνεκά οἱ καλὴ θυγάτηρ, ἀτὰρ οὐκ ἐχέθυμος.'
 Ὣς ἔφαθ', οἱ δ' ἀγέροντο θεοὶ ποτὶ χαλκοβατὲς δῶ·
ἦλθε Ποσειδάων γαιήοχος, ἦλθ' ἐριούνης
Ἑρμείας, ἦλθεν δὲ ἄναξ ἑκάεργος Ἀπόλλων.
θηλύτεραι δὲ θεαὶ μένον αἰδοῖ οἴκοι ἑκάστη.
ἔσταν δ' ἐν προθύροισι θεοὶ, δωτῆρες ἑάων·
ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσι
τέχνας εἰσορόωσι πολύφρονος Ἡφαίστοιο.
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
 'Οὐκ ἀρετᾷ κακὰ ἔργα· κιχάνει τοι βραδὺς ὠκύν,
ὡς καὶ νῦν Ἥφαιστος ἐὼν βραδὺς εἷλεν Ἄρηα,
ὠκύτατόν περ ἐόντα θεῶν οἳ Ὄλυμπον ἔχουσι
χωλὸς ἐών, τέχνῃσι· τὸ καὶ μοιχάγρι' ὀφέλλει.'
 Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
Ἑρμῆν δὲ προσέειπεν ἄναξ, Διὸς υἱὸς, Ἀπόλλων·
 'Ἑρμεία, Διὸς υἱὲ, διάκτορε, δῶτορ ἑάων,
ἦ ῥά κεν ἐν δεσμοῖς ἐθέλοις κρατεροῖσι πιεσθεὶς
εὕδειν ἐν λέκτροισι παρὰ χρυσέῃ Ἀφροδίτῃ;'
 Τὸν δ' ἠμείβετ' ἔπειτα διάκτορος ἀργειφόντης·
'αἲ γὰρ τοῦτο γένοιτο, ἄναξ ἑκατηβόλ' Ἄπολλον.
δεσμοὶ μὲν τρὶς τόσσοι ἀπείρονες ἀμφὶς ἔχοιεν,
ὑμεῖς δ' εἰσορόῳτε θεοὶ πᾶσαί τε θέαιναι,
αὐτὰρ ἐγὼν εὕδοιμι παρὰ χρυσέῃ Ἀφροδίτῃ.'
 Ὣς ἔφατ', ἐν δὲ γέλως ὦρτ' ἀθανάτοισι θεοῖσιν.
οὐδὲ Ποσειδάωνα γέλως ἔχε, λίσσετο δ' αἰεὶ
Ἥφαιστον κλυτοεργὸν ὅπως λύσειεν Ἄρηα·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 'Λῦσον· ἐγὼ δέ τοι αὐτὸν ὑπίσχομαι, ὡς σὺ κελεύεις,
τίσειν αἴσιμα πάντα μετ' ἀθανάτοισι θεοῖσι·

Τὸν δ' αὖτε προσέειπε περικλυτὸς ἀμφιγυήεις·
'μή με, Ποσείδαον γαιήοχε, ταῦτα κέλευε·
δειλαί τοι δειλῶν γε καὶ ἐγγύαι ἐγγυάασθαι.
πῶς ἂν ἐγώ σε δέοιμι μετ' ἀθανάτοισι θεοῖσιν,
εἴ κεν Ἄρης οἴχοιτο χρέος καὶ δεσμὸν ἀλύξας;'
  Τὸν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων·
'Ἥφαιστ', εἴ περ γάρ κεν Ἄρης χρεῖος ὑπαλύξας
οἴχηται φεύγων, αὐτός τοι ἐγὼ τάδε τίσω.'
  Τὸν δ' ἠμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·
'οὐκ ἔστ' οὐδὲ ἔοικε τεὸν ἔπος ἀρνήσασθαι.'
  Ὣς εἰπὼν δεσμὸν ἀνίει μένος Ἡφαίστοιο.
τὼ δ' ἐπεὶ ἐκ δεσμοῖο λύθεν, κρατεροῦ περ ἐόντος,
αὐτίκ' ἀναΐξαντε ὁ μὲν Θρήκηνδε βεβήκει,
ἡ δ' ἄρα Κύπρον ἵκανε φιλομμειδὴς Ἀφροδίτη,
ἐς Πάφον· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις.
ἔνθα δέ μιν χάριτες λοῦσαν καὶ χρῖσαν ἐλαίῳ
ἀμβρότῳ, οἷα θεοὺς ἐπενήνοθεν αἰὲν ἐόντας,
ἀμφὶ δὲ εἵματα ἕσσαν ἐπήρατα, θαῦμα ἰδέσθαι.
  Ταῦτ' ἄρ' ἀοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
τέρπετ' ἐνὶ φρεσὶν ᾗσιν ἀκούων ἠδὲ καὶ ἄλλοι
Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἄνδρες.

Halius and Laodamas dance and throw the ball.

  Ἀλκίνοος δ' Ἅλιον καὶ Λαοδάμαντα κέλευσε
μουνὰξ ὀρχήσασθαι, ἐπεί σφισιν οὔ τις ἔριζεν.
οἱ δ' ἐπεὶ οὖν σφαῖραν καλὴν μετὰ χερσὶν ἕλοντο,
πορφυρέην, τήν σφιν Πόλυβος ποίησε δαΐφρων,
τὴν ἕτερος ῥίπτασκε ποτὶ νέφεα σκιόεντα
ἰδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ χθονὸς ὑψόσ' ἀερθεὶς
ῥηιδίως μεθέλεσκε, πάρος ποσὶν οὖδας ἱκέσθαι.
αὐτὰρ ἐπεὶ δὴ σφαίρῃ ἀν' ἰθὺν πειρήσαντο,
ὠρχείσθην δὴ ἔπειτα ποτὶ χθονὶ πουλυβοτείρῃ

ταρφέ' ἀμειβομένω· κοῦροι δ' ἐπελήκεον ἄλλοι
ἑστεῶτες κατ' ἀγῶνα, πολὺς δ' ὑπὸ κόμπος ὀρώρει.
δὴ τότ' ἄρ' Ἀλκίνοον προσεφώνεε δῖος Ὀδυσσεύς·
'Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
ἠμὲν ἀπείλησας βητάρμονας εἶναι ἀρίστους,
ἠδ' ἄρ' ἑτοῖμα τέτυκτο· σέβας μ' ἔχει εἰσορόωντα.'
Ὣς φάτο, γήθησεν δ' ἱερὸν μένος Ἀλκινόοιο,
αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·

Presents are made to Odysseus, which he stows in a box.

'Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες·
ὁ ξεῖνος μάλα μοι δοκέει πεπνυμένος εἶναι.
ἀλλ' ἄγε οἱ δῶμεν ξεινήιον, ὡς ἐπιεικές.
δώδεκα γὰρ κατὰ δῆμον ἀριπρεπέες βασιλῆες
ἀρχοὶ κραίνουσι, τρισκαιδέκατος δ' ἐγὼ αὐτός·
τῶν οἱ ἕκαστος φᾶρος ἐυπλυνὲς ἠδὲ χιτῶνα
καὶ χρυσοῖο τάλαντον ἐνείκατε τιμήεντος.
αἶψα δὲ πάντα φέρωμεν ἀολλέα, ὄφρ' ἐνὶ χερσὶ
ξεῖνος ἔχων ἐπὶ δόρπον ἴῃ χαίρων ἐνὶ θυμῷ.
Εὐρύαλος δέ ἑ αὐτὸν ἀρεσσάσθω ἐπέεσσι
καὶ δώρῳ, ἐπεὶ οὔ τι ἔπος κατὰ μοῖραν ἔειπεν.'
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῄνεον ἠδ' ἐκέλευον,
δῶρα δ' ἄρ' οἰσέμεναι πρόεσαν κήρυκα ἕκαστος.
τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε·
'Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
τοιγὰρ ἐγὼ τὸν ξεῖνον ἀρέσσομαι, ὡς σὺ κελεύεις.
δώσω οἱ τόδ' ἄορ παγχάλκεον, ᾧ ἔπι κώπη
ἀργυρέη, κολεὸν δὲ νεοπρίστου ἐλέφαντος
ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιον ἔσται.'
Ὣς εἰπὼν ἐν χερσὶ τίθει ξίφος ἀργυρόηλον,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
'Χαῖρε, πάτερ ὦ ξεῖνε· ἔπος δ' εἴ πέρ τι βέβακται

δεινόν, ἄφαρ τὸ φέροιεν ἀναρπάξασαι ἄελλαι.
σοὶ δὲ θεοὶ ἄλοχόν τ' ἰδέειν καὶ πατρίδ' ἱκέσθαι
δοῖεν, ἐπεὶ δὴ δηθὰ φίλων ἄπο πήματα πάσχεις.'
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
'καὶ σύ, φίλος, μάλα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν,
μηδέ τί τοι ξίφεός γε ποθὴ μετόπισθε γένοιτο
τούτου, ὃ δή μοι δῶκας, ἀρεσσάμενος ἐπέεσσιν.'
 Ἦ ῥα καὶ ἀμφ' ὤμοισι θέτο ξίφος ἀργυρόηλον.
δύσετό τ' ἠέλιος, καὶ τῷ κλυτὰ δῶρα παρῆεν·
καὶ τά γ' ἐς Ἀλκινόοιο φέρον κήρυκες ἀγαυοί·
δεξάμενοι δ' ἄρα παῖδες ἀμύμονος Ἀλκινόοιο
μητρὶ παρ' αἰδοίῃ ἔθεσαν περικαλλέα δῶρα.
τοῖσιν δ' ἡγεμόνευ' ἱερὸν μένος Ἀλκινόοιο,
ἐλθόντες δὲ καθῖζον ἐν ὑψηλοῖσι θρόνοισι.
δή ῥα τότ' Ἀρήτην προσέφη μένος Ἀλκινόοιο·
 'Δεῦρο, γύναι, φέρε χηλὸν ἀριπρεπέ', ἥ τις ἀρίστη·
ἐν δ' αὐτῇ θὲς φᾶρος ἐϋπλυνὲς ἠδὲ χιτῶνα.
ἀμφὶ δέ οἱ πυρὶ χαλκὸν ἰήνατε, θέρμετε δ' ὕδωρ,
ὄφρα λοεσσάμενός τε ἰδών τ' εὖ κείμενα πάντα
δῶρα, τά οἱ Φαίηκες ἀμύμονες ἐνθάδ' ἔνεικαν,
δαιτί τε τέρπηται καὶ ἀοιδῆς ὕμνον ἀκούων.
καί οἱ ἐγὼ τόδ' ἄλεισον ἐμὸν περικαλλὲς ὀπάσσω,
χρύσεον, ὄφρ' ἐμέθεν μεμνημένος ἤματα πάντα
σπένδῃ ἐνὶ μεγάρῳ Διί τ' ἄλλοισίν τε θεοῖσιν.'
 Ὣς ἔφατ', Ἀρήτη δὲ μετὰ δμωῇσιν ἔειπεν
ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν ὅττι τάχιστα.
αἱ δὲ λοετροχόον τρίποδ' ἵστασαν ἐν πυρὶ κηλέῳ,
ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἑλοῦσαι.
γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ' ὕδωρ
τόφρα δ' ἄρ' Ἀρήτη ξείνῳ περικαλλέα χηλὸν
ἐξέφερεν θαλάμοιο, τίθει δ' ἐνὶ κάλλιμα δῶρα,
ἐσθῆτα χρυσόν τε, τά οἱ Φαίηκες ἔδωκαν·

ἐν δ' αὐτῇ φᾶρος θῆκεν καλόν τε χιτῶνα,
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
'Αὐτὸς νῦν ἴδε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἴηλον,
μή τίς τοι καθ' ὁδὸν δηλήσεται, ὁππότ' ἂν αὖτε
εὕδῃσθα γλυκὺν ὕπνον ἰὼν ἐν νηὶ μελαίνῃ.'
Αὐτὰρ ἐπεὶ τό γ' ἄκουσε πολύτλας δῖος Ὀδυσσεύς,
αὐτίκ' ἐπήρτυε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἴηλε
ποικίλον, ὅν ποτέ μιν δέδαε φρεσὶ πότνια Κίρκη,

then he bathes, and, after a kind word to Nausicaa, joins the banqueters.

αὐτόδιον δ' ἄρα μιν ταμίη λούσασθαι ἀνώγει
ἔς ῥ' ἀσάμινθον βάνθ'· ὁ δ' ἄρ' ἀσπασίως ἴδε θυμῷ
θερμὰ λοέτρ', ἐπεὶ οὔ τι κομιζόμενός γε θάμιζεν,
ἐπεὶ δὴ λίπε δῶμα Καλυψοῦς ἠυκόμοιο·
τόφρα δέ οἱ κομιδή γε θεῷ ὣς ἔμπεδος ἦεν.
τὸν δ' ἐπεὶ οὖν δμωαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ,
ἀμφὶ δέ μιν χλαῖναν καλὴν βάλον ἠδὲ χιτῶνα,
ἔκ ῥ' ἀσαμίνθου βὰς ἄνδρας μέτα οἰνοποτῆρας
ἤιε· Ναυσικάα δὲ θεῶν ἄπο κάλλος ἔχουσα
στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
θαύμαζεν δ' Ὀδυσῆα ἐν ὀφθαλμοῖσιν ὁρῶσα,
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
'Χαῖρε, ξεῖν', ἵνα καί ποτ' ἐὼν ἐν πατρίδι γαίῃ
μνήσῃ ἐμεῦ, ὅτι μοι πρώτῃ ζωάγρι' ὀφέλλεις.'
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
'Ναυσικάα, θύγατερ μεγαλήτορος Ἀλκινόοιο,
οὕτω νῦν Ζεὺς θείη, ἐρίγδουπος πόσις Ἥρης,
οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι·
τῷ κέν τοι καὶ κεῖθι θεῷ ὣς εὐχετοῴμην
αἰεὶ ἤματα πάντα· σὺ γάρ μ' ἐβιώσαο, κούρη.'
Ἦ ῥα καὶ ἐς θρόνον ἷζε παρ' Ἀλκίνοον βασιλῆα.

οἱ δ' ἤδη μοίρας τ' ἔνεμον κερόωντό τε οἶνον.
κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον ἀοιδὸν,
Δημόδοκον λαοῖσι τετιμένον· εἷσε δ' ἄρ' αὐτὸν
μέσσῳ δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.
δὴ τότε κήρυκα προσέφη πολύμητις Ὀδυσσεὺς,
νώτου ἀποπροταμὼν, ἐπὶ δὲ πλεῖον ἐλέλειπτο,
ἀργιόδοντος ὑὸς, θαλερὴ δ' ἦν ἀμφὶς ἀλοιφή·
'Κῆρυξ, τῇ δὴ, τοῦτο πόρε κρέας, ὄφρα φάγῃσι,
Δημοδόκῳ, καί μιν προσπτύξομαι, ἀχνύμενός περ.
πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἀοιδοὶ
τιμῆς ἔμμοροί εἰσι καὶ αἰδοῦς, οὕνεκ' ἄρα σφέας
οἴμας μοῦσ' ἐδίδαξε, φίλησε δὲ φῦλον ἀοιδῶν.'
Ὣς ἄρ' ἔφη, κῆρυξ δὲ φέρων ἐν χερσὶν ἔθηκεν
ἥρῳ Δημοδόκῳ· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
δὴ τότε Δημόδοκον προσέφη πολύμητις Ὀδυσσεύς.
'Δημόδοκ', ἔξοχα δή σε βροτῶν αἰνίζομ' ἁπάντων·
ἢ σέ γε μοῦσ' ἐδίδαξε, Διὸς παῖς, ἢ σέ γ' Ἀπόλλων.
λίην γὰρ κατὰ κόσμον Ἀχαιῶν οἶτον ἀείδεις,
ὅσσ' ἔρξαν τ' ἔπαθόν τε καὶ ὅσσ' ἐμόγησαν Ἀχαιοὶ,
ὥς τε που ἢ αὐτὸς παρεὼν ἢ ἄλλου ἀκούσας.
ἀλλ' ἄγε δὴ μετάβηθι καὶ ἵππου κόσμον ἄεισον
δουρατέου, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ,
ὅν ποτ' ἐς ἀκρόπολιν δόλον ἤγαγε δῖος Ὀδυσσεὺς,
ἀνδρῶν ἐμπλήσας οἵ ῥ' Ἴλιον ἐξαλάπαξαν.
αἴ κεν δή μοι ταῦτα κατὰ μοῖραν καταλέξῃς,
αὐτίκ' ἐγὼ πᾶσιν μυθήσομαι ἀνθρώποισιν
ὡς ἄρα τοι πρόφρων θεὸς ὤπασε θέσπιν ἀοιδήν.'

Demodocus sings of the 'wooden horse.'

Ὣς φάθ', ὁ δ' ὁρμηθεὶς θεοῦ ἤρχετο, φαῖνε δ' ἀοιδὴν,

ἔνθεν ἑλὼν ὡς οἱ μὲν ἐυσσέλμων ἐπὶ νηῶν
βάντες ἀπέπλειον, πῦρ ἐν κλισίῃσι βαλόντες,
Ἀργεῖοι, τοὶ δ' ἤδη ἀγακλυτὸν ἀμφ' Ὀδυσῆα
εἵατ' ἐνὶ Τρώων ἀγορῇ κεκαλυμμένοι ἵππῳ·
αὐτοὶ γάρ μιν Τρῶες ἐς ἀκρόπολιν ἐρύσαντο.
ὣς ὁ μὲν ἑστήκει, τοὶ δ' ἄκριτα πόλλ' ἀγόρευον
ἥμενοι ἀμφ' αὐτόν· τρίχα δέ σφισιν ἥνδανε βουλή,
ἠὲ διαπλῆξαι κοῖλον δόρυ νηλέι χαλκῷ,
ἢ κατὰ πετράων βαλέειν ἐρύσαντας ἐπ' ἄκρης,
ἢ ἐάαν μέγ' ἄγαλμα θεῶν θελκτήριον εἶναι,
τῇ περ δὴ καὶ ἔπειτα τελευτήσεσθαι ἔμελλεν·
αἶσα γὰρ ἦν ἀπολέσθαι, ἐπὴν πόλις ἀμφικαλύψῃ
δουράτεον μέγαν ἵππον, ὅθ' εἵατο πάντες ἄριστοι
Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.
ἤειδεν δ' ὡς ἄστυ διέπραθον υἷες Ἀχαιῶν
ἱππόθεν ἐκχύμενοι, κοῖλον λόχον ἐκπρολιπόντες.
ἄλλον δ' ἄλλῃ ἄειδε πόλιν κεραϊζέμεν αἰπήν,
αὐτὰρ Ὀδυσσῆα προτὶ δώματα Δηιφόβοιο
βήμεναι, ἠύτ' Ἄρηα, σὺν ἀντιθέῳ Μενελάῳ.
κεῖθι δὴ αἰνότατον πόλεμον φάτο τολμήσαντα
νικῆσαι καὶ ἔπειτα διὰ μεγάθυμον Ἀθήνην.

Odysseus weeps at the story, and Alcinous bids the bard to cease,

Ταῦτ' ἄρ' ἀοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
τήκετο, δάκρυ δ' ἔδευεν ὑπὸ βλεφάροισι παρειάς.
ὡς δὲ γυνὴ κλαίῃσι φίλον πόσιν ἀμφιπεσοῦσα,
ὅς τε ἑῆς πρόσθεν πόλιος λαῶν τε πέσῃσιν,
ἄστεϊ καὶ τεκέεσσιν ἀμύνων νηλεὲς ἦμαρ·
ἡ μὲν τὸν θνῄσκοντα καὶ ἀσπαίροντα ἰδοῦσα
ἀμφ' αὐτῷ χυμένη λίγα κωκύει· οἱ δέ τ' ὄπισθε
κόπτοντες δούρεσσι μετάφρενον ἠδὲ καὶ ὤμους

εἴρερον εἰσανάγουσι, πόνον τ' ἐχέμεν καὶ ὀϊζύν·
τῆς δ' ἐλεεινοτάτῳ ἄχεϊ φθινύθουσι παρειαί·
ὣς Ὀδυσεὺς ἐλεεινὸν ὑπ' ὀφρύσι δάκρυον εἶβεν.
ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,
Ἀλκίνοος δέ μιν οἶος ἐπεφράσατ' ἠδ' ἐνόησεν.
ἥμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.
αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·
'Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
Δημόδοκος δ' ἤδη σχεθέτω φόρμιγγα λίγειαν·
οὐ γάρ πως πάντεσσι χαριζόμενος τάδ' ἀείδει.
ἐξ οὗ δορπέομέν τε καὶ ὤρορε θεῖος ἀοιδὸς,
ἐκ τοῦδ' οὔ πω παύσατ' ὀϊζυροῖο γόοιο
ὁ ξεῖνος· μάλα πού μιν ἄχος φρένας ἀμφιβέβηκεν.
ἀλλ' ἄγ' ὁ μὲν σχεθέτω, ἵν' ὁμῶς τερπώμεθα πάντες
ξεινοδόκοι καὶ ξεῖνος, ἐπεὶ πολὺ κάλλιον οὕτως·
εἵνεκα γὰρ ξείνοιο τάδ' αἰδοίοιο τέτυκται,
πομπὴ καὶ φίλα δῶρα, τά οἱ δίδομεν φιλέοντες.
ἀντὶ κασιγνήτου ξεῖνός θ' ἱκέτης τε τέτυκται
ἀνέρι, ὅς τ' ὀλίγον περ ἐπιψαύῃ πραπίδεσσι.
τῷ νῦν μηδὲ σὺ κεῦθε νοήμασι κερδαλέοισιν
ὅττι κέ σ' εἴρωμαι· φάσθαι δέ σε κάλλιόν ἐστιν.

and questions Odysseus about himself.

εἴπ' ὄνομ' ὅττι σε κεῖθι κάλεον μήτηρ τε πατήρ τε,
ἄλλοι θ' οἳ κατὰ ἄστυ καὶ οἳ περιναιετάουσιν.
οὐ μὲν γάρ τις πάμπαν ἀνώνυμός ἐστ' ἀνθρώπων,
οὐ κακὸς οὐδὲ μὲν ἐσθλὸς, ἐπὴν τὰ πρῶτα γένηται,
ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεί κε τέκωσι, τοκῆες.
εἰπὲ δέ μοι γαῖάν τε τεὴν δῆμόν τε πόλιν τε,
ὄφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσὶ νῆες.
οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασιν,
οὐδέ τι πηδάλι' ἐστὶ, τά τ' ἄλλαι νῆες ἔχουσιν·

ἀλλ' αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν,
καὶ πάντων ἴσασι πόλιας καὶ πίονας ἀγροὺς
ἀνθρώπων, καὶ λαῖτμα τάχισθ' ἁλὸς ἐκπερόωσιν
ἠέρι καὶ νεφέλῃ κεκαλυμμέναι· οὐδέ ποτέ σφιν
οὔτε τι πημανθῆναι ἔπι δέος οὔτ' ἀπολέσθαι.
ἀλλὰ τόδ' ὥς ποτε πατρὸς ἐγὼν εἰπόντος ἄκουσα
Ναυσιθόου, ὃς ἔφασκε Ποσειδάων' ἀγάσασθαι
ἡμῖν, οὕνεκα πομποὶ ἀπήμονές εἰμεν ἁπάντων.
φῆ ποτὲ Φαιήκων ἀνδρῶν εὐεργέα νῆα
ἐκ πομπῆς ἀνιοῦσαν ἐν ἠεροειδέι πόντῳ
ῥαισέμεναι, μέγα δ' ἡμῖν ὄρος πόλει ἀμφικαλύψειν,
ὣς ἀγόρευ' ὁ γέρων· τὰ δέ κεν θεὸς ἢ τελέσειεν,
ἤ κ' ἀτέλεστ' εἴη, ὥς οἱ φίλον ἔπλετο θυμῷ.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ὅππῃ ἀπεπλάγχθης τε καὶ ἅς τινας ἵκεο χώρας
ἀνθρώπων, αὐτούς τε πόλιάς τ' εὖ ναιετοώσας,
ἠμὲν ὅσοι χαλεποί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
οἵ τε φιλόξεινοι, καί σφιν νόος ἐστὶ θεουδής.
εἰπὲ δ' ὅ τι κλαίεις καὶ ὀδύρεαι ἔνδοθι θυμῷ
Ἀργείων Δαναῶν ἠδ' Ἰλίου οἶτον ἀκούων.
τὸν δὲ θεοὶ μὲν τεῦξαν, ἐπεκλώσαντο δ' ὄλεθρον
ἀνθρώποις, ἵνα ᾖσι καὶ ἐσσομένοισιν ἀοιδή.
ἦ τίς τοι καὶ πηὸς ἀπέφθιτο Ἰλιόθι πρὸ
ἐσθλὸς ἐών, γαμβρὸς ἢ πενθερὸς, οἵ τε μάλιστα
κήδιστοι τελέθουσι μεθ' αἷμά τε καὶ γένος αὐτῶν;
ἦ τίς που καὶ ἑταῖρος ἀνὴρ κεχαρισμένα εἰδὼς,
ἐσθλός; ἐπεὶ οὐ μέν τι κασιγνήτοιο χερείων
γίγνεται ὅς κεν ἑταῖρος ἐὼν πεπνυμένα εἰδῇ.'

ΟΔΥΣΣΕΙΑΣ Ι.

Ἀλκίνου ἀπόλογοι. Κυκλώπεια.

Odysseus reveals his name and home.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
'Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
ἤ τοι μὲν τόδε καλὸν ἀκουέμεν ἐστὶν ἀοιδοῦ
τοιοῦδ' οἷος ὅδ' ἐστὶ, θεοῖς ἐναλίγκιος αὐδήν.
οὐ γὰρ ἐγώ γέ τί φημι τέλος χαριέστερον εἶναι
ἢ ὅτ' ἐυφροσύνη μὲν ἔχῃ κατὰ δῆμον ἅπαντα,
δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζωνται ἀοιδοῦ
ἥμενοι ἑξείης, παρὰ δὲ πλήθωσι τράπεζαι
σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσων
οἰνοχόος φορέῃσι καὶ ἐγχείῃ δεπάεσσι·
τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἴδεται εἶναι.
σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόεντα
εἴρεσθ', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω·
τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω;
κήδε' ἐπεί μοι πολλὰ δόσαν θεοὶ οὐρανίωνες.
νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὄφρα καὶ ὑμεῖς
εἴδετ', ἐγὼ δ' ἂν ἔπειτα φυγὼν ὕπο νηλεὲς ἦμαρ
ὑμῖν ξεῖνος ἔω καὶ ἀπόπροθι δώματα ναίων.
εἴμ' Ὀδυσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν
ἀνθρώποισι μέλω, καί μευ κλέος οὐρανὸν ἵκει.
ναιετάω δ' Ἰθάκην εὐδείελον· ἐν δ' ὄρος αὐτῇ,
Νήριτον εἰνοσίφυλλον ἀριπρεπές· ἀμφὶ δὲ νῆσοι

πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλῃσι,
Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.
αὐτὴ δὲ χθαμαλὴ πανυπερτάτη εἰν ἁλὶ κεῖται
πρὸς ζόφον, αἱ δέ τ' ἄνευθε πρὸς ἠῶ τ' ἠέλιόν τε,
τρηχεῖ', ἀλλ' ἀγαθὴ κουροτρόφος· οὔ τοι ἐγώ γε
ἧς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι.
ἦ μέν μ' αὐτόθ' ἔρυκε Καλυψώ, δῖα θεάων,
[ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι·]
ὣς δ' αὔτως Κίρκη κατερήτυεν ἐν μεγάροισιν
Αἰαίη δολόεσσα, λιλαιομένη πόσιν εἶναι.
ἀλλ' ἐμὸν οὔ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.
ὣς οὐδὲν γλύκιον ἧς πατρίδος οὐδὲ τοκήων
γίγνεται, εἴ περ καί τις ἀπόπροθι πίονα οἶκον
γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκήων.
εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω,
ὅν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἰόντι.

Story of the departure from Ilium: sack of Ismarus, and revenge of the Cicones.

Ἰλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσεν,
Ἰσμάρῳ· ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτούς·
ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες
δασσάμεθ', ὡς μή τίς μοι ἀτεμβόμενος κίοι ἴσης.
ἔνθ' ἦ τοι μὲν ἐγὼ διερῷ ποδὶ φευγέμεν ἡμέας
ἠνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.
ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα
ἔσφαζον παρὰ θῖνα καὶ εἰλίποδας ἕλικας βοῦς.
τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,
οἵ σφιν γείτονες ἦσαν ἅμα πλέονες καὶ ἀρείους
ἤπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων
ἀνδράσι μάρνασθαι καὶ ὅθι χρὴ πεζὸν ἐόντα.
ἦλθον ἔπειθ' ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρῃ,

ἠέριοι· τότε δή ῥα κακὴ Διὸς αἶσα παρέστη
ἡμῖν αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν.
στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῇσι,
βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείῃσιν.
ὄφρα μὲν ἠὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
τόφρα δ' ἀλεξόμενοι μένομεν πλέονάς περ ἐόντας·
ἦμος δ' ἠέλιος μετενίσσετο βουλυτόνδε,
καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιούς.
ἓξ δ' ἀφ' ἑκάστης νηὸς ἐυκνήμιδες ἑταῖροι
ὤλονθ'· οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.

The North wind drives them on the coast of the Lotophagi.

Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.
οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,
πρίν τινα τῶν δειλῶν ἑτάρων τρὶς ἕκαστον ἀῦσαι,
οἳ θάνον ἐν πεδίῳ Κικόνων ὕπο δῃωθέντες.
νηυσὶ δ' ἐπῶρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς
λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσιαι, ἱστία δέ σφιν
τριχθά τε καὶ τετραχθὰ διέσχισεν ἲς ἀνέμοιο.
καὶ τὰ μὲν ἐς νῆας κάθεμεν, δείσαντες ὄλεθρον,
αὐτὰς δ' ἐσσυμένως προερύσσαμεν ἤπειρόνδε.
ἔνθα δύω νύκτας δύο τ' ἤματα συνεχὲς αἰεὶ
κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.
ἀλλ' ὅτε δὴ τρίτον ἦμαρ ἐυπλόκαμος τέλεσ' ἠώς,
ἱστοὺς στησάμενοι ἀνά θ' ἱστία λευκ' ἐρύσαντες
ἥμεθα· τὰς δ' ἄνεμός τε κυβερνῆταί τ' ἴθυνον.
καί νύ κεν ἀσκηθὴς ἱκόμην ἐς πατρίδα γαῖαν,
ἀλλά με κῦμα ῥόος τε περιγνάμπτοντα Μάλειαν

καὶ Βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.
Ἔνθεν δ' ἐννῆμαρ φερόμην ὀλοοῖς ἀνέμοισι
πόντον ἐπ' ἰχθυόεντ'· αὐτὰρ δεκάτῃ ἐπέβημεν
γαίης Λωτοφάγων, οἵ τ' ἄνθινον εἶδαρ ἔδουσιν.
ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
αἶψα δὲ δεῖπνον ἕλοντο θοῇς παρὰ νηυσὶν ἑταῖροι.
αὐτὰρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ' ἠδὲ ποτῆτος,
δὴ τότ' ἐγὼν ἑτάρους προΐειν πεύθεσθαι ἰόντας
οἵ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,
ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἅμ' ὀπάσσας.
οἱ δ' αἶψ' οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν·
οὐδ' ἄρα Λωτοφάγοι μήδονθ' ἑτάροισιν ὄλεθρον
ἡμετέροις, ἀλλά σφι δόσαν λωτοῖο πάσασθαι.
τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπὸν,
οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι,
ἀλλ' αὐτοῦ βούλοιντο μετ' ἀνδράσι Λωτοφάγοισι
λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.
τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκῃ,
νηυσὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας.
αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἑταίρους
σπερχομένους νηῶν ἐπιβαινέμεν ὠκειάων,
μή πώς τις λωτοῖο φαγὼν νόστοιο λάθηται.
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῗσι καθῖζον,
ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.

They land on the uninhabited isle off the coast of the Cyclopes.

Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ.
Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίστων,
ἱκόμεθ', οἵ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν
οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρόωσιν,
ἀλλὰ τά γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,

πυροὶ καὶ κριθαὶ ἠδ' ἄμπελοι, αἵ τε φέρουσιν
οἶνον ἐριστάφυλον, καί σφιν Διὸς ὄμβρος ἀέξει.
τοῖσιν δ' οὔτ' ἀγοραὶ βουληφόροι οὔτε θέμιστες,
ἀλλ' οἵ γ' ὑψηλῶν ὀρέων ναίουσι κάρηνα
ἐν σπέσσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος
παίδων ἠδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσι.
Νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται
γαίης Κυκλώπων οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,
ὑλήεσσ'· ἐν δ' αἶγες ἀπειρέσιαι γεγάασιν
ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οἵ τε καθ' ὕλην
ἄλγεα πάσχουσιν κορυφὰς ὀρέων ἐφέποντες.
οὔτ' ἄρα ποίμνῃσιν καταΐσχεται οὔτ' ἀρότοισιν,
ἀλλ' ἥ γ' ἄσπαρτος καὶ ἀνήροτος ἤματα πάντα
ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἶγας.
οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρῃοι,
οὐδ' ἄνδρες νηῶν ἔνι τέκτονες, οἵ κε κάμοιεν
νῆας ἐυσσέλμους, αἵ κεν τελέοιεν ἕκαστα
ἄστε' ἐπ' ἀνθρώπων ἱκνεύμεναι, οἷά τε πολλὰ
ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν·
οἵ κέ σφιν καὶ νῆσον ἐυκτιμένην ἐκάμοντο.
οὐ μὲν γάρ τι κακή γε, φέροι δέ κεν ὥρια πάντα·
ἐν μὲν γὰρ λειμῶνες ἁλὸς πολιοῖο παρ' ὄχθας
ὑδρηλοὶ μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἶεν.
ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ
εἰς ὥρας ἀμῷεν, ἐπεὶ μάλα πῖαρ ὑπ' οὖδας.
ἐν δὲ λιμὴν εὔορμος, ἵν' οὐ χρεὼ πείσματός ἐστιν,
οὔτ' εὐνὰς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,
ἀλλ' ἐπικέλσαντας μεῖναι χρόνον εἰς ὅ κε ναυτέων
θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀῆται.
αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ,
κρήνη ὑπὸ σπείους· περὶ δ' αἴγειροι πεφύασιν.

ἔνθα κατεπλέομεν, καί τις θεὸς ἡγεμόνευε
νύκτα δι' ὀρφναίην, οὐδὲ προὐφαίνετ' ἰδέσθαι·
ἀὴρ γὰρ παρὰ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνη
οὐρανόθεν προὔφαινε, κατείχετο δὲ νεφέεσσιν.
ἔνθ' οὔ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν·
οὐδ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον
εἰσίδομεν, πρὶν νῆας ἐυσσέλμους ἐπικέλσαι.
κελσάσῃσι δὲ νηυσὶ καθείλομεν ἱστία πάντα,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης·
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἠῶ δῖαν.

Odysseus with twelve comrades sets out for the cave where the Cyclops lived.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
νῆσον θαυμάζοντες ἐδινεύμεσθα κατ' αὐτήν.
ὦρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
αἶγας ὀρεσκῴους, ἵνα δειπνήσειαν ἑταῖροι.
αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
εἱλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.
νῆες μέν μοι ἕποντο δυώδεκα, ἐς δὲ ἑκάστην
ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οἴῳ.
ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.
οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρὸς,
ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι
ἠφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἑλόντες.
Κυκλώπων δ' ἐς γαῖαν ἐλεύσσομεν ἐγγὺς ἐόντων,
καπνόν τ' αὐτῶν τε φθογγὴν ὀίων τε καὶ αἰγῶν.
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,

καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·
'Ἄλλοι μὲν νῦν μίμνετ', ἐμοὶ ἐρίηρες ἑταῖροι·
αὐτὰρ ἐγὼ σὺν νηΐ τ' ἐμῇ καὶ ἐμοῖς ἑτάροισιν
ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἵ τινές εἰσιν,
ἤ ῥ' οἵ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
ἦε φιλόξεινοι, καί σφιν νόος ἐστὶ θεουδής.'
Ὣς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἑταίρους
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον,
ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἐόντα,
ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἴδομεν, ἄγχι θαλάσσης,
ὑψηλὸν, δάφνῃσι κατηρεφές· ἔνθα δὲ πολλὰ
μῆλ', ὄιές τε καὶ αἶγες ἰαύεσκον· περὶ δ' αὐλὴ
ὑψηλὴ δέδμητο κατωρυχέεσσι λίθοισι
μακρῇσίν τε πίτυσσιν ἰδὲ δρυσὶν ὑψικόμοισιν.
ἔνθα δ' ἀνὴρ ἐνίαυε πελώριος, ὅς ῥά τε μῆλα
οἶος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ' ἄλλους
πωλεῖτ', ἀλλ' ἀπάνευθεν ἐὼν ἀθεμίστια ᾔδη.
καὶ γὰρ θαῦμ' ἐτέτυκτο πελώριον, οὐδὲ ἐῴκει
ἀνδρί γε σιτοφάγῳ, ἀλλὰ ῥίῳ ὑλήεντι
ὑψηλῶν ὀρέων, ὅ τε φαίνεται οἶον ἀπ' ἄλλων.
Δὴ τότε τοὺς ἄλλους κελόμην ἐρίηρας ἑταίρους
αὐτοῦ πὰρ νηΐ τε μένειν καὶ νῆα ἔρυσθαι·
αὐτὰρ ἐγὼ κρίνας ἑτάρων δυοκαίδεκ' ἀρίστους
βῆν· ἀτὰρ αἴγεον ἀσκὸν ἔχον μέλανος οἴνοιο,
ἡδέος, ὅν μοι ἔδωκε Μάρων, Εὐάνθεος υἱὸς,
ἱρεὺς Ἀπόλλωνος, ὃς Ἴσμαρον ἀμφιβεβήκει,
οὕνεκά μιν σὺν παιδὶ περισχόμεθ' ἠδὲ γυναικὶ
ἁζόμενοι· ᾤκει γὰρ ἐν ἄλσεϊ δενδρήεντι
Φοίβου Ἀπόλλωνος. ὁ δέ μοι πόρεν ἀγλαὰ δῶρα·
χρυσοῦ μέν μοι δῶκ' εὐεργέος ἑπτὰ τάλαντα,

δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα
οἶνον ἐν ἀμφιφορεῦσι δυώδεκα πᾶσιν ἀφύσσας
ἡδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν
ἠείδη δμώων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,
ἀλλ' αὐτὸς ἄλοχός τε φίλη ταμίη τε μί' οἴη.
τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρὸν,
ἓν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα
χεῦ', ὀδμὴ δ' ἡδεῖα ἀπὸ κρητῆρος ὀδώδει,
θεσπεσίη· τότ' ἂν οὔ τοι ἀποσχέσθαι φίλον ἦεν.
τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν, ἐν δὲ καὶ ἦια
κωρύκῳ· αὐτίκα γάρ μοι ὀίσατο θυμὸς ἀγήνωρ
ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκὴν,
ἄγριον, οὔτε δίκας εὖ εἰδότα οὔτε θέμιστας.

They enter the cave and await his return.

Καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον
εὕρομεν, ἀλλ' ἐνόμευε νομὸν κάτα πίονα μῆλα.
ἐλθόντες δ' εἰς ἄντρον ἐθηεύμεσθα ἕκαστα·
ταρσοὶ μὲν τυρῶν βρῖθον, στείνοντο δὲ σηκοὶ
ἀρνῶν ἠδ' ἐρίφων· διακεκριμέναι δὲ ἕκασται
ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
χωρὶς δ' αὖθ' ἕρσαι· ναῖον δ' ὀρῷ ἄγγεα πάντα,
γαυλοί τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.
ἔνθ' ἐμὲ μὲν πρώτισθ' ἕταροι λίσσοντ' ἐπέεσσι
τυρῶν αἰνυμένους ἰέναι πάλιν, αὐτὰρ ἔπειτα
καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας
σηκῶν ἐξελάσαντας ἐπιπλεῖν ἁλμυρὸν ὕδωρ·
ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν,
ὄφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίη.
οὐδ' ἄρ' ἔμελλ' ετάροισι φανεὶς ἐρατεινὸς ἔσεσθαι.
Ἔνθα δὲ πῦρ κήαντες ἐθύσαμεν ἠδὲ καὶ αὐτοὶ
τυρῶν αἰνύμενοι φάγομεν, μένομέν τέ μιν ἔνδον

ἥμενοι, εἷος ἐπῆλθε νέμων· φέρε δ᾽ ὄβριμον ἄχθος
ὕλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἴη.
ἔντοσθεν δ᾽ ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν·
ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ᾽ ἐς μυχὸν ἄντρου.
αὐτὰρ ὅ γ᾽ εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα,
πάντα μάλ᾽ ὅσσ᾽ ἤμελγε, τὰ δ᾽ ἄρσενα λεῖπε θύρηφιν,
ἀρνειούς τε τράγους τε, βαθείης ἔκτοθεν αὐλῆς.
αὐτὰρ ἔπειτ᾽ ἐπέθηκε θυρεὸν μέγαν ὑψόσ᾽ ἀείρας,
ὄβριμον· οὐκ ἂν τόν γε δύω καὶ εἴκοσ᾽ ἅμαξαι
ἐσθλαὶ τετράκυκλοι ἀπ᾽ οὔδεος ὀχλίσσειαν·
τόσσην ἠλίβατον πέτρην ἐπέθηκε θύρῃσιν.
ἑζόμενος δ᾽ ἤμελγεν ὄις καὶ μηκάδας αἶγας,
πάντα κατὰ μοῖραν, καὶ ὑπ᾽ ἔμβρυον ἧκεν ἑκάστῃ.
αὐτίκα δ᾽ ἥμισυ μὲν θρέψας λευκοῖο γάλακτος
πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,
ἥμισυ δ᾽ αὖτ᾽ ἔστησεν ἐν ἄγγεσιν, ὄφρα οἱ εἴη
πίνειν αἰνυμένῳ καί οἱ ποτιδόρπιον εἴη.
αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα,
καὶ τότε πῦρ ἀνέκαιε καὶ εἴσιδεν, εἴρετο δ᾽ ἡμέας·

Cyclops puts questions which Odysseus parries.

‘‘Ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ᾽ ὑγρὰ κέλευθα;
ἤ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε
οἷά τε ληιστῆρες ὑπεὶρ ἅλα, τοί τ᾽ ἀλόωνται
ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖσι φέροντες;’
Ὣς ἔφαθ᾽, ἡμῖν δ᾽ αὖτε κατεκλάσθη φίλον ἦτορ
δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.
ἀλλὰ καὶ ὥς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·
‘Ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ
παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης,
οἴκαδε ἱέμενοι, ἄλλην ὁδόν, ἄλλα κέλευθα
ἤλθομεν· οὕτω που Ζεὺς ἤθελε μητίσασθαι.
λαοὶ δ᾽ Ἀτρείδεω Ἀγαμέμνονος εὐχόμεθ᾽ εἶναι,

τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστί·
τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς
πολλούς· ἡμεῖς δ' αὖτε κιχανόμενοι τὰ σὰ γοῦνα
ἱκόμεθ', εἴ τι πόροις ξεινήιον ἠὲ καὶ ἄλλως
δοίης δωτίνην, ἥ τε ξείνων θέμις ἐστίν.
ἀλλ' αἰδεῖο, φέριστε, θεούς· ἱκέται δέ τοί εἰμεν.
Ζεὺς δ' ἐπιτιμήτωρ ἱκετάων τε ξείνων τε,
ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ.'
  Ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμείβετο νηλέι θυμῷ
'νήπιός εἰς, ὦ ξεῖν', ἢ τηλόθεν εἰλήλουθας,
ὅς με θεοὺς κέλεαι ἢ δειδίμεν ἢ ἀλέασθαι·
οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν
οὐδὲ θεῶν μακάρων, ἐπεὶ ἦ πολὺ φέρτεροί εἰμεν.
οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην
οὔτε σεῦ οὔθ' ἑτάρων, εἰ μὴ θυμός με κελεύοι.
ἀλλά μοι εἴφ' ὅπῃ ἔσχες ἰὼν εὐεργέα νῆα,
ἤ που ἐπ' ἐσχατιῆς ἦ καὶ σχεδόν, ὄφρα δαείω.'
  Ὣς φάτο πειράζων, ἐμὲ δ' οὐ λάθεν εἰδότα πολλά,
ἀλλά μιν ἄψορρον προσέφην δολίοις ἐπέεσσι·
  'Νέα μέν μοι κατέαξε Ποσειδάων ἐνοσίχθων,
πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,
ἄκρῃ προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν·
αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.'

Cyclops devours six of the men, two at a time. Odysseus plots revenge.

Ὣς ἐφάμην, ὁ δέ μ' οὐδὲν ἀμείβετο νηλέι θυμῷ,
ἀλλ' ὅ γ' ἀναΐξας ἑτάροις ἐπὶ χεῖρας ἴαλλε,
σὺν δὲ δύω μάρψας ὥς τε σκύλακας ποτὶ γαίῃ
κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦε δὲ γαῖαν.
τοὺς δὲ διὰ μελεϊστὶ ταμὼν ὡπλίσσατο δόρπον·
ἤσθιε δ' ὥς τε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,

ἔγκατά τε σάρκας τε καὶ ὀστέα μυελόεντα.
ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,
σχέτλια ἔργ' ὁρόωντες· ἀμηχανίη δ' ἔχε θυμόν.
αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν
ἀνδρόμεα κρέ' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,
κεῖτ' ἔντοσθ' ἄντροιο τανυσσάμενος διὰ μήλων.
τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν
ἆσσον ἰών, ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ,
οὐτάμεναι πρὸς στῆθος, ὅθι φρένες ἧπαρ ἔχουσι,
χείρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρυκεν.
αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον·
οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων
χερσὶν ἀπώσασθαι λίθον ὄβριμον, ὃν προσέθηκεν.
ὣς τότε μὲν στενάχοντες ἐμείναμεν Ἠῶ δῖαν.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότε πῦρ ἀνέκαιε καὶ ἤμελγε κλυτὰ μῆλα,
πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἧκεν ἑκάστῃ.
αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα,
σὺν δ' ὅ γε δὴ αὖτε δύω μάρψας ὡπλίσσατο δεῖπνον.
δειπνήσας δ' ἄντρου ἐξήλασε πίονα μῆλα,
ῥηιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα
ἂψ ἐπέθηχ', ὡς εἴ τε φαρέτρῃ πῶμ' ἐπιθείη.
πολλῇ δὲ ῥοίζῳ πρὸς ὄρος τρέπε πίονα μῆλα
Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βυσσοδομεύων,
εἴ πως τισαίμην, δοίη δέ μοι εὖχος Ἀθήνη.
ἥδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.
Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῷ,
χλωρὸν ἐλαΐνεον· τὸ μὲν ἔκταμεν, ὄφρα φοροίη
αὐανθέν. τὸ μὲν ἄμμες ἐίσκομεν εἰσορόωντες
ὅσσον θ' ἱστὸν νηὸς ἐεικοσόροιο μελαίνης,
φορτίδος εὐρείης, ἥ τ' ἐκπεράᾳ μέγα λαῖτμα·
τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράασθαι.

τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστὰς,
καὶ παρέθηχ' ἑτάροισιν, ἀποξῦναι δ' ἐκέλευσα·
οἱ δ' ὁμαλὸν ποίησαν· ἐγὼ δ' ἐθόωσα παραστὰς
ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέῳ.
καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,
ἥ ῥα κατὰ σπείους κέχυτο μεγάλ' ἤλιθα πολλή·
αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἄνωγον,
ὅς τις τολμήσειεν ἐμοὶ σὺν μοχλὸν ἀείρας
τρῖψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἱκάνοι.
οἱ δ' ἔλαχον τοὺς ἄν κε καὶ ἤθελον αὐτὸς ἑλέσθαι,
τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην.
ἑσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων·
αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα,
πάντα μάλ', οὐδέ τι λεῖπε βαθείης ἔκτοθεν αὐλῆς,
ἤ τι ὀισάμενος, ἢ καὶ θεὸς ὣς ἐκέλευσεν.
αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' ἀείρας,
ἑζόμενος δ' ἤμελγεν ὄις καὶ μηκάδας αἶγας,
πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἧκεν ἑκάστῃ.
αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα,
σὺν δ' ὅ γε δὴ αὖτε δύω μάρψας ὡπλίσσατο δόρπον.
καὶ τότ' ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστὰς,
κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο.

Odysseus, having made Cyclops drunk, puts out his eye.

'Κύκλωψ, τῆ, πίε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,
ὄφρ' εἰδῇς οἷόν τι ποτὸν τόδε νηῦς ἐκεκεύθει
ἡμετέρη· σοὶ δ' αὖ λοιβὴν φέρον, εἴ μ' ἐλεήσας
οἴκαδε πέμψειας· σὺ δὲ μαίνεαι οὐκέτ' ἀνεκτῶς.
σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἵκοιτο
ἀνθρώπων πολέων; ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας.'
Ὣς ἐφάμην, ὁ δὲ δέκτο καὶ ἔκπιεν· ἥσατο δ' αἰνῶς
ἡδὺ ποτὸν πίνων, καί μ' ᾔτεε δεύτερον αὖτις·

‘Δός μοι ἔτι πρόφρων, καί μοι τεὸν οὔνομα εἰπὲ
αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρῃς.
καὶ γὰρ Κυκλώπεσσι φέρει ζείδωρος ἄρουρα
οἶνον ἐριστάφυλον, καί σφιν Διὸς ὄμβρος ἀέξει·
ἀλλὰ τόδ' ἀμβροσίης καὶ νέκταρός ἐστιν ἀποῤῥώξ.’
῝Ως φάτ'· ἀτάρ οἱ αὖτις ἐγὼ πόρον αἴθοπα οἶνον·
τρὶς μὲν ἔδωκα φέρων, τρὶς δ' ἔκπιεν ἀφραδίῃσιν.
αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,
καὶ τότε δή μιν ἔπεσσι προσηύδων μειλιχίοισι·
‘Κύκλωψ, εἰρωτᾷς μ' ὄνομα κλυτόν; αὐτὰρ ἐγώ τοι
ἐξερέω· σὺ δέ μοι δὸς ξείνιον, ὥς περ ὑπέστης.
Οὖτις ἐμοί γ' ὄνομα· Οὖτιν δέ με κικλήσκουσι
μήτηρ ἠδὲ πατὴρ ἠδ' ἄλλοι πάντες ἑταῖροι.’
῝Ως ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμείβετο νηλέι θυμῷ·
‘Οὖτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἑτάροισι,
τοὺς δ' ἄλλους πρόσθεν· τὸ δέ τοι ξεινήιον ἔσται.’
῏Η καὶ ἀνακλινθεὶς πέσεν ὕπτιος, αὐτὰρ ἔπειτα
κεῖτ' ἀποδοχμώσας παχὺν αὐχένα, κὰδ δέ μιν ὕπνος
ᾕρει πανδαμάτωρ· φάρυγος δ' ἐξέσσυτο οἶνος
ψωμοί τ' ἀνδρόμεοι· ὁ δ' ἐρεύγετο οἰνοβαρείων.
καὶ τότ' ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς,
εἵως θερμαίνοιτο· ἔπεσσί τε πάντας ἑταίρους
θάρσυνον, μή τίς μοι ὑποδδείσας ἀναδύη.
ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν
ἅψεσθαι, χλωρός περ ἐών, διεφαίνετο δ' αἰνῶς,
καὶ τότ' ἐγὼν ἆσσον φέρον ἐκ πυρός, ἀμφὶ δ' ἑταῖροι
ἵσταντ'· αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων,
οἱ μὲν μοχλὸν ἑλόντες ἐλάινον, ὀξὺν ἐπ' ἄκρῳ,
ὀφθαλμῷ ἐνέρεισαν· ἐγὼ δ' ἐφύπερθεν ἀερθεὶς
δίνεον, ὡς ὅτε τις τρυπῷ δόρυ νήιον ἀνὴρ
τρυπάνῳ, οἱ δέ τ' ἔνερθεν ὑποσσείουσιν ἱμάντι
ἁψάμενοι ἑκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεί·

ὣς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἑλόντες
δινέομεν, τὸν δ' αἷμα περίῤῥεε θερμὸν ἐόντα.
πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὗσεν ἀυτμὴ
γλήνης καιομένης· σφαραγεῦντο δέ οἱ πυρὶ ῥίζαι.
ὡς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἠὲ σκέπαρνον
εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα
φαρμάσσων· τὸ γὰρ αὖτε σιδήρου γε κράτος ἐστίν·
ὣς τοῦ σίζ' ὀφθαλμὸς ἐλαϊνέῳ περὶ μοχλῷ.
σμερδαλέον δὲ μέγ' ᾤμωξεν, περὶ δ' ἴαχε πέτρη,
ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ'. αὐτὰρ ὁ μοχλὸν
ἐξέρυσ' ὀφθαλμοῖο πεφυρμένον αἵματι πολλῷ.
τὸν μὲν ἔπειτ' ἔῤῥιψεν ἀπὸ ἕο χερσὶν ἀλύων,
αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπυεν, οἵ ῥά μιν ἀμφὶς
ᾤκεον ἐν σπήεσσι δι' ἄκριας ἠνεμοέσσας.
οἱ δὲ βοῆς ἀΐοντες ἐφοίτων ἄλλοθεν ἄλλος,
ἱστάμενοι δ' εἴροντο περὶ σπέος ὅττι ἑ κήδοι·

The trick of 'No-man.'

'Τίπτε τόσον, Πολύφημ', ἀρημένος ὧδ' ἐβόησας
νύκτα δι' ἀμβροσίην, καὶ ἀύπνους ἄμμε τίθησθα;
ἦ μή τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει;
ἦ μή τίς σ' αὐτὸν κτείνῃ δόλῳ ἠὲ βίηφιν;'
Τοὺς δ' αὖτ' ἐξ ἄντρου προσέφη κρατερὸς Πολύφημος·
'ὦ φίλοι, Οὖτίς με κτείνει δόλῳ, οὐδὲ βίηφιν.'
Οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·
'εἰ μὲν δὴ μή τίς σε βιάζεται οἶον ἐόντα,
νοῦσόν γ' οὔ πως ἔστι Διὸς μεγάλου ἀλέασθαι,
ἀλλὰ σύ γ' εὔχεο πατρὶ Ποσειδάωνι ἄνακτι.'
Ὣς ἄρ' ἔφαν ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ,
ὡς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.

Preparations for escape.

Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνῃσι,

χερσὶ ψηλαφόων, ἀπὸ μὲν λίθον εἷλε θυράων,
αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,
εἴ τινά που μετ' ὄεσσι λάβοι στείχοντα θύραζε·
οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.
αὐτὰρ ἐγὼ βούλευον, ὅπως ὄχ' ἄριστα γένοιτο,
εἴ τιν' ἑταίροισιν θανάτου λύσιν ἠδ' ἐμοὶ αὐτῷ
εὑροίμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον,
ὥς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
ἥδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.
ἄρσενες ὄιες ἦσαν ἐυτρεφέες, δασύμαλλοι,
καλοί τε μεγάλοι τε, ἰοδνεφὲς εἶρος ἔχοντες·
τοὺς ἀκέων συνέεργον ἐυστρεφέεσσι λύγοισι,
τῇς ἔπι Κύκλωψ εὗδε πέλωρ, ἀθεμίστια εἰδώς,
σύντρεις αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκε,
τὼ δ' ἑτέρω ἑκάτερθεν ἴτην σώοντες ἑταίρους.
τρεῖς δὲ ἕκαστον φῶτ' ὄιες φέρον· αὐτὰρ ἐγώ γε,
ἀρνειὸς γὰρ ἔην, μήλων ὄχ' ἄριστος ἁπάντων,
τοῦ κατὰ νῶτα λαβών, λασίην ὑπὸ γαστέρ' ἐλυσθεὶς
κείμην· αὐτὰρ χερσὶν ἀώτου θεσπεσίοιο
νωλεμέως στρεφθεὶς ἐχόμην τετληότι θυμῷ.
ὣς τότε μὲν στενάχοντες ἐμείναμεν Ἠῶ δῖαν.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότ' ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα,
θήλειαι δ' ἐμέμηκον ἀνήμελκτοι περὶ σηκούς·
οὔθατα γὰρ σφαραγεῦντο. ἄναξ δ' ὀδύνῃσι κακῇσι
τειρόμενος πάντων ὀίων ἐπεμαίετο νῶτα
ὀρθῶν ἑσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
ὥς οἱ ὑπ' εἰροπόκων ὀίων στέρνοισι δέδεντο.
ὕστατος ἀρνειὸς μήλων ἔστειχε θύραζε,
λάχνῳ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι.
τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·

Cyclops talks to his ram.

‘Κριὲ πέπον, τί μοι ὧδε διὰ σπέος ἔσσυο μήλων
ὕστατος; οὔ τι πάρος γε λελειμμένος ἔρχεαι οἰῶν,
ἀλλὰ πολὺ πρῶτος νέμεαι τέρεν᾽ ἄνθεα ποίης
μακρὰ βιβάς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις,
πρῶτος δὲ σταθμόνδε λιλαίεαι ἀπονέεσθαι
ἑσπέριος· νῦν αὖτε πανύστατος. ἦ σύ γ᾽ ἄνακτος
ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσε
σὺν λυγροῖς ἑτάροισι, δαμασσάμενος φρένας οἴνῳ,
Οὖτις, ὃν οὔ πώ φημι πεφυγμένον εἶναι ὄλεθρον.
εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο
εἰπεῖν ὅππῃ κεῖνος ἐμὸν μένος ἠλασκάζει·
τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλῃ
θεινομένου ῥαίοιτο πρὸς οὔδεϊ, κὰδ δέ κ᾽ ἐμὸν κῆρ
λωφήσειε κακῶν, τά μοι οὐτιδανὸς πόρεν Οὖτις.’
Ὣς εἰπὼν τὸν κριὸν ἀπὸ ἕο πέμπε θύραζε.

Odysseus rescues his comrades, and they gain the shore.

ἐλθόντες δ᾽ ἠβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς
πρῶτος ὑπ᾽ ἀρνειοῦ λυόμην, ὑπέλυσα δ᾽ ἑταίρους.
καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῷ,
πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ᾽ ἐπὶ νῆα
ἱκόμεθ᾽· ἀσπάσιοι δὲ φίλοις ἑτάροισι φάνημεν,
οἳ φύγομεν θάνατον· τοὺς δὲ στενάχοντο γοῶντες.
ἀλλ᾽ ἐγὼ οὐκ εἴων, ἀνὰ δ᾽ ὀφρύσι νεῦον ἑκάστῳ,
κλαίειν· ἀλλ᾽ ἐκέλευσα θοῶς καλλίτριχα μῆλα
πόλλ᾽ ἐν νηὶ βαλόντας ἐπιπλεῖν ἁλμυρὸν ὕδωρ.
οἱ δ᾽ αἶψ᾽ εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον·
ἑξῆς δ᾽ ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
ἀλλ᾽ ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας,
καὶ τότ᾽ ἐγὼ Κύκλωπα προσηύδων κερτομίοισι·
‘Κύκλωψ, οὐκ ἄρ᾽ ἔμελλες ἀνάλκιδος ἀνδρὸς ἑταίρους

ἔδμεναι ἐν σπῆι γλαφυρῷ κρατερῆφι βίηφι.
καὶ λίην σέ γ' ἔμελλε κιχήσεσθαι κακὰ ἔργα,
σχέτλι', ἐπεὶ ξείνους οὐχ ἅζεο σῷ ἐνὶ οἴκῳ
ἐσθέμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.'

Cyclops nearly crushes their ship twice with a huge crag.

Ὣς ἐφάμην, ὁ δ' ἔπειτα χολώσατο κηρόθι μᾶλλον·
ἧκε δ' ἀποῤῥήξας κορυφὴν ὄρεος μεγάλοιο,
κὰδ δ' ἔβαλε προπάροιθε νεὸς κυανοπρῴροιο
[τυτθόν, ἐδεύησεν δ' οἰήιον ἄκρον ἱκέσθαι].
ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
τὴν δ' αἶψ' ἤπειρόνδε παλιῤῥόθιον φέρε κῦμα,
πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἱκέσθαι.
αὐτὰρ ἐγὼ χείρεσσι λαβὼν περιμήκεα κοντὸν
ὦσα παρέξ· ἑτάροισι δ' ἐποτρύνας ἐκέλευσα
ἐμβαλέειν κώπῃς, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν,
κρατὶ κατανεύων· οἱ δὲ προπεσόντες ἔρεσσον.
ἀλλ' ὅτε δὴ δὶς τόσσον ἅλα πρήσσοντες ἀπῆμεν,
καὶ τότ' ἐγὼ Κύκλωπα προσηύδων· ἀμφὶ δ' ἑταῖροι
μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·
'Σχέτλιε, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα;
ὃς καὶ νῦν πόντονδε βαλὼν βέλος ἤγαγε νῆα
αὖτις ἐς ἤπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.
εἰ δὲ φθεγξαμένου τευ ἢ αὐδήσαντος ἄκουσε,
σύν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νήια δοῦρα
μαρμάρῳ ὀκριόεντι βαλών· τόσσον γὰρ ἵησιν.'
Ὣς φάσαν, ἀλλ' οὐ πεῖθον ἐμὸν μεγαλήτορα θυμὸν
ἀλλά μιν ἄψοῤῥον προσέφην κεκοτηότι θυμῷ·
'Κύκλωψ, αἴ κέν τίς σε καταθνητῶν ἀνθρώπων
ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτὺν,
φάσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,
υἱὸν Λαέρτεω, Ἰθάκῃ ἔνι οἰκί' ἔχοντα.'

῝Ως ἐφάμην, ὁ δέ μ' οἰμώξας ἠμείβετο μύθῳ·
'ὢ πόποι, ἦ μάλα δή με παλαίφατα θέσφαθ' ἱκάνει.
ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἠύς τε μέγας τε,
Τήλεμος Εὐρυμίδης, ὃς μαντοσύνῃ ἐκέκαστο
καὶ μαντευόμενος κατεγήρα Κυκλώπεσσιν·
ὅς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,
χειρῶν ἐξ 'Οδυσῆος ἁμαρτήσεσθαι ὀπωπῆς.
ἀλλ' αἰεί τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκήν·
νῦν δέ μ' ἐὼν ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκικυς
ὀφθαλμοῦ ἀλάωσεν, ἐπεί μ' ἐδαμάσσατο οἴνῳ.
ἀλλ' ἄγε δεῦρ', 'Οδυσεῦ, ἵνα τοι πὰρ ξείνια θείω,
πομπήν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον·
τοῦ γὰρ ἐγὼ παῖς εἰμί, πατὴρ δ' ἐμὸς εὔχεται εἶναι.
αὐτὸς δ', αἴ κ' ἐθέλῃσ', ἰήσεται, οὐδέ τις ἄλλος
οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.'
῝Ως ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'αἲ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην
εὖνιν ποιήσας πέμψαι δόμον Ἄϊδος εἴσω,
ὡς οὐκ ὀφθαλμόν γ' ἰήσεται οὐδ' ἐνοσίχθων.'
῝Ως ἐφάμην, ὁ δ' ἔπειτα Ποσειδάωνι ἄνακτι
εὔχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·
'Κλῦθι, Ποσείδαον γαιήοχε, κυανοχαῖτα·
εἰ ἐτεόν γε σός εἰμι, πατὴρ δ' ἐμὸς εὔχεαι εἶναι,
δὸς μὴ 'Οδυσσῆα πτολιπόρθιον οἴκαδ' ἱκέσθαι
[υἱὸν Λαέρτεω, 'Ιθάκῃ ἔνι οἰκί' ἔχοντα].
ἀλλ' εἴ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἱκέσθαι
οἶκον ἐυκτίμενον καὶ ἑὴν ἐς πατρίδα γαῖαν,
ὀψὲ κακῶς ἔλθοι, ὀλέσας ἄπο πάντας ἑταίρους,
νηὸς ἐπ' ἀλλοτρίης, εὕροι δ' ἐν πήματα οἴκῳ.'
῝Ως ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης.
αὐτὰρ ὅ γ' ἐξαῦτις πολὺ μείζονα λᾶαν ἀείρας

ἧκ' ἐπιδινήσας, ἐπέρεισε δὲ ἶν' ἀπέλεθρον,
κὰδ δ' ἔβαλεν μετόπισθε νεὸς κυανοπρῴροιο
τυτθόν, ἐδεύησεν δ' οἰήιον ἄκρον ἱκέσθαι.
ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
τὴν δὲ πρόσω φέρε κῦμα, θέμωσε δὲ χέρσον ἱκέσθαι.

They rejoin their comrades and resume their voyage.

ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι
νῆες ἐύσσελμοι μένον ἀθρόαι, ἀμφὶ δ' ἑταῖροι
εἵατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεί,
νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.
μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἑλόντες
δασσάμεθ', ὡς μή τίς μοι ἀτεμβόμενος κίοι ἴσης.
ἀρνειὸν δ' ἐμοὶ οἴῳ ἐυκνήμιδες ἑταῖροι
μήλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ
Ζηνὶ κελαινεφέι Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,
ῥέξας μηρί' ἔκαιον· ὁ δ' οὐκ ἐμπάζετο ἱρῶν,
ἀλλ' ἄρα μερμήριζεν ὅπως ἀπολοίατο πᾶσαι
νῆες ἐύσσελμοι καὶ ἐμοὶ ἐρίηρες ἑταῖροι.
ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
δὴ τότ' ἐγὼν ἑτάροισιν ἐποτρύνας ἐκέλευσα
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον,
ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.

ΟΔΥΣΣΕΙΑΣ Κ.

Τὰ περὶ Αἰόλου καὶ Λαιστρυγόνων καὶ Κίρκης.

The floating isle of Aeolus.

Αἰολίην δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιεν
Αἴολος Ἱπποτάδης, φίλος ἀθανάτοισι θεοῖσι,
πλωτῇ ἐνὶ νήσῳ· πᾶσαν δέ τέ μιν πέρι τεῖχος
χάλκεον ἄῤῥηκτον, λισσὴ δ' ἀναδέδρομε πέτρη.
τοῦ καὶ δώδεκα παῖδες ἐνὶ μεγάροις γεγάασιν,
ἓξ μὲν θυγατέρες, ἓξ δ' υἱέες ἡβώοντες.
ἔνθ' ὅ γε θυγατέρας πόρεν υἱάσιν εἶναι ἀκοίτις.
οἱ δ' αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρι κεδνῇ
δαίνυνται· παρὰ δέ σφιν ὀνείατα μυρία κεῖται,
κνισῆεν δέ τε δῶμα περιστεναχίζεται αὐλῇ
ἤματα· νύκτας δ' αὖτε παρ' αἰδοίῃς ἀλόχοισιν
εὕδουσ' ἔν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσι.
καὶ μὲν τῶν ἱκόμεσθα πόλιν καὶ δώματα καλά.
μῆνα δὲ πάντα φίλει με καὶ ἐξερέεινεν ἕκαστα,
Ἴλιον Ἀργείων τε νέας καὶ νόστον Ἀχαιῶν·
αὐτὰρ ἐγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα.
ἀλλ' ὅτε δὴ καὶ ἐγὼ ὁδὸν ἤτεον ἠδ' ἐκέλευον
πεμπέμεν, οὐδέ τι κεῖνος ἀνήνατο, τεῦχε δὲ πομπήν.
δῶκε δέ μ' ἐκδείρας ἀσκὸν βοὸς ἐννεώροιο,

The winds tied up in a bag.

ἔνθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα·
κεῖνον γὰρ ταμίην ἀνέμων ποίησε Κρονίων,
ἠμὲν παυέμεναι ἠδ' ὀρνύμεν ὅν κ' ἐθέλῃσι.
νηὶ δ' ἐνὶ γλαφυρῇ κατέδει μέρμιθι φαεινῇ
ἀργυρέῃ, ἵνα μή τι παραπνεύσῃ ὀλίγον περ·
αὐτὰρ ἐμοὶ πνοιὴν Ζεφύρου προέηκεν ἀῆναι,
ὄφρα φέροι νῆάς τε καὶ αὐτούς· οὐδ' ἄρ' ἔμελλεν
ἐκτελέειν· αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίῃσιν.
'Εννῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἦμαρ,
τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο πατρὶς ἄρουρα,
καὶ δὴ πυρπολέοντας ἐλεύσσομεν ἐγγὺς ἐόντας.
ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα·
αἰεὶ γὰρ πόδα νηὸς ἐνώμων, οὐδέ τῳ ἄλλῳ
δῶχ' ἑτάρων, ἵνα θᾶσσον ἱκοίμεθα πατρίδα γαῖαν·
οἱ δ' ἕταροι ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον,
καί μ' ἔφασαν χρυσόν τε καὶ ἄργυρον οἴκαδ' ἄγεσθαι,
δῶρα παρ' Αἰόλου μεγαλήτορος Ἱπποτάδαο·
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
'Ὢ πόποι, ὡς ὅδε πᾶσι φίλος καὶ τίμιός ἐστιν
ἀνθρώποις, ὅτεών τε πόλιν καὶ γαῖαν ἵκηται.
πολλὰ μὲν ἐκ Τροίης ἄγεται κειμήλια καλὰ
ληίδος· ἡμεῖς δ' αὖτε ὁμὴν ὁδὸν ἐκτελέσαντες
οἴκαδε νισσόμεθα κενεὰς σὺν χεῖρας ἔχοντες.
καὶ νῦν οἱ τάδ' ἔδωκε χαριζόμενος φιλότητι
Αἴολος. ἀλλ' ἄγε θᾶσσον ἰδώμεθα ὅττι τάδ' ἐστὶν,
ὅσσος τις χρυσός τε καὶ ἄργυρος ἀσκῷ ἔνεστιν.'
Ὣς ἔφασαν, βουλὴ δὲ κακὴ νίκησεν ἑταίρων·

The bag is opened by the crew, and the ship blown back to the isle.

ἀσκὸν μὲν λῦσαν, ἄνεμοι δ' ἐκ πάντες ὄρουσαν,

τοὺς δ' αἶψ' ἁρπάξασα φέρεν πόντονδε θύελλα
κλαίοντας, γαίης ἄπο πατρίδος· αὐτὰρ ἐγώ γε
ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριξα
ἠὲ πεσὼν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ,
ἦ ἀκέων τλαίην καὶ ἔτι ζωοῖσι μετείην.
ἀλλ' ἔτλην καὶ ἔμεινα, καλυψάμενος δ' ἐνὶ νηὶ
κείμην· αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ
αὖτις ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἑταῖροι.
  Ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
αἶψα δὲ δεῖπνον ἕλοντο θοῇς παρὰ νηυσὶν ἑταῖροι.
αὐτὰρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ' ἠδὲ ποτῆτος,
δὴ τότ' ἐγὼ κήρυκά τ' ὀπασσάμενος καὶ ἑταῖρον,
βῆν εἰς Αἰόλου κλυτὰ δώματα· τὸν δ' ἐκίχανον
δαινύμενον παρὰ ᾗ τ' ἀλόχῳ καὶ οἷσι τέκεσσιν.
ἐλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ
ἑζόμεθ'· οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἔκ τ' ἐρέοντο·
  'Πῶς ἦλθες, Ὀδυσεῦ; τίς τοι κακὸς ἔχραε δαίμων;
ἦ μέν σ' ἐνδυκέως ἀπεπέμπομεν, ὄφρ' ἂν ἵκηαι
πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν.'
  Ὣς φάσαν· αὐτὰρ ἐγὼ μετεφώνεον ἀχνύμενος κῆρ·
'ἄασάν μ' ἕταροί τε κακοὶ πρὸς τοῖσί τε ὕπνος
σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν ὑμῖν.'
  Ὣς ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν·
οἱ δ' ἄνεῳ ἐγένοντο· πατὴρ δ' ἠμείβετο μύθῳ·
  'Ἔρρ' ἐκ νήσου θᾶσσον, ἐλέγχιστε ζωόντων·
ου γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν
ἄνδρα τὸν ὅς κε θεοῖσιν ἀπέχθηται μακάρεσσιν.
ἔρρ', ἐπεὶ ἀθανάτοισιν ἀπεχθόμενος τόδ' ἱκάνεις.'
  Ὣς εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα.
ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ.
τείρετο δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγεινῆς
ἡμετέρῃ ματίῃ, ἐπεὶ οὐκέτι φαίνετο πομπή.

The Laestrygones.

Ἑξῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἦμαρ·
ἑβδομάτῃ δ' ἱκόμεσθα Λάμου αἰπὺ πτολίεθρον,
Τηλέπυλον Λαιστρυγονίην, ὅθι ποιμένα ποιμὴν
ἠπύει εἰσελάων, ὁ δέ τ' ἐξελάων ὑπακούει.
ἔνθα κ' ἄυπνος ἀνὴρ δοιοὺς ἐξήρατο μισθούς,
τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων·
ἐγγὺς γὰρ νυκτός τε καὶ ἤματός εἰσι κέλευθοι.
ἔνθ' ἐπεὶ ἐς λιμένα κλυτὸν ἤλθομεν, ὃν πέρι πέτρη
ἠλίβατος τετύχηκε διαμπερὲς ἀμφοτέρωθεν,
ἀκταὶ δὲ προβλῆτες ἐναντίαι ἀλλήλῃσιν
ἐν στόματι προὔχουσιν, ἀραιὴ δ' εἴσοδός ἐστιν,
ἔνθ' οἵ γ' εἴσω πάντες ἔχον νέας ἀμφιελίσσας.
αἱ μὲν ἄρ' ἔντοσθεν λιμένος κοίλοιο δέδεντο
πλησίαι· οὐ μὲν γάρ ποτ' ἀέξετο κῦμά γ' ἐν αὐτῷ,
οὔτε μέγ' οὔτ' ὀλίγον, λευκὴ δ' ἦν ἀμφὶ γαλήνη.
αὐτὰρ ἐγὼν οἶος σχέθον ἔξω νῆα μέλαιναν,
αὐτοῦ ἐπ' ἐσχατιῇ, πέτρης ἐκ πείσματα δήσας·
ἔστην δὲ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθών.
ἔνθα μὲν οὔτε βοῶν οὔτ' ἀνδρῶν φαίνετο ἔργα,
καπνὸν δ' οἶον ὁρῶμεν ἀπὸ χθονὸς ἀίσσοντα.
δὴ τότ' ἐγὼν ἑτάρους προΐειν πεύθεσθαι ἰόντας
οἵ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,
ἄνδρε δύο κρίνας, τρίτατον κήρυχ' ἅμ' ὀπάσσας.
οἱ δ' ἴσαν ἐκβάντες λείην ὁδόν, ᾗπερ ἅμαξαι
ἄστυδ' ἀφ' ὑψηλῶν ὀρέων καταγίνεον ὕλην.
κούρῃ δὲ ξύμβληντο πρὸ ἄστεος ὑδρευούσῃ,
θυγατέρ' ἰφθίμῃ Λαιστρυγόνος Ἀντιφάταο.
ἡ μὲν ἄρ' ἐς κρήνην κατεβήσετο καλλιρέεθρον
Ἀρτακίην· ἔνθεν γὰρ ὕδωρ προτὶ ἄστυ φέρεσκον·
οἱ δὲ παριστάμενοι προσεφώνεον, ἔκ τ' ἐρέοντο
ὅς τις τῶνδ' εἴη βασιλεὺς καὶ οἷσιν ἀνάσσοι.

ἡ δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν ὑψερεφὲς δῶ.
οἱ δ' ἐπεὶ εἰσῆλθον κλυτὰ δώματα, τὴν δὲ γυναῖκα
εὗρον ὅσην τ' ὄρεος κορυφὴν, κατὰ δ' ἔστυγον αὐτήν.
ἡ δ' αἶψ' ἐξ ἀγορῆς ἐκάλει κλυτὸν Ἀντιφατῆα,
ὃν πόσιν, ὃς δὴ τοῖσιν ἐμήσατο λυγρὸν ὄλεθρον.
αὐτίχ' ἕνα μάρψας ἑτάρων ὡπλίσσατο δεῖπνον·
τὼ δὲ δύ' ἀΐξαντε φυγῇ ἐπὶ νῆας ἱκέσθην.
αὐτὰρ ὁ τεῦχε βοὴν διὰ ἄστεος· οἱ δ' ἀΐοντες
φοίτων ἴφθιμοι Λαιστρυγόνες ἄλλοθεν ἄλλος,
μυρίοι, οὐκ ἄνδρεσσιν ἐοικότες, ἀλλὰ Γίγασιν.
οἵ ῥ' ἀπὸ πετράων ἀνδραχθέσι χερμαδίοισι
βάλλον· ἄφαρ δὲ κακὸς κόναβος κατὰ νῆας ὀρώρει
ἀνδρῶν τ' ὀλλυμένων νηῶν θ' ἅμα ἀγνυμενάων·
ἰχθῦς δ' ὣς πείροντες ἀτερπέα δαῖτα φέροντο.
ὄφρ' οἱ τοὺς ὄλεκον λιμένος πολυβενθέος ἐντὸς,
τόφρα δ' ἐγὼ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
τῷ ἀπὸ πείσματ' ἔκοψα νεὸς κυανοπρῴροιο.
αἶψα δ' ἐμοῖς ἑτάροισιν ἐποτρύνας ἐκέλευσα
ἐμβαλέειν κώπης, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν·
οἱ δ' ἅλα πάντες ἀνέρριψαν, δείσαντες ὄλεθρον.
ἀσπασίως δ' ἐς πόντον ἐπηρεφέας φύγε πέτρας
νηῦς ἐμή· αὐτὰρ αἱ ἄλλαι ἀολλέες αὐτόθ' ὄλοντο.

Aeaea, the isle of Circe.

Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.
Αἰαίην δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιε
Κίρκη ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
αὐτοκασιγνήτη ὀλοόφρονος Αἰήταο·
ἄμφω δ' ἐκγεγάτην φαεσιμβρότου Ἠελίοιο
μητρός τ' ἐκ Πέρσης, τὴν Ὠκεανὸς τέκε παῖδα.
ἔνθα δ' ἐπ' ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῇ

ναύλοχον ἐς λιμένα, καί τις θεὸς ἡγεμόνευεν.
ἔνθα τότ᾽ ἐκβάντες δύο τ᾽ ἤματα καὶ δύο νύκτας
κείμεθ᾽, ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.
ἀλλ᾽ ὅτε δὴ τρίτον ἦμαρ ἐυπλόκαμος τέλεσ᾽ Ἠώς,
καὶ τότ᾽ ἐγὼν ἐμὸν ἔγχος ἑλὼν καὶ φάσγανον ὀξὺ
καρπαλίμως παρὰ νηὸς ἀνήιον ἐς περιωπήν,
εἴ πως ἔργα ἴδοιμι βροτῶν ἐνοπήν τε πυθοίμην.
ἔστην δὲ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθών,
καί μοι ἐείσατο καπνὸς ἀπὸ χθονὸς εὐρυοδείης
Κίρκης ἐν μεγάροισι διὰ δρυμὰ πυκνὰ καὶ ὕλην.
μερμήριξα δ᾽ ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
ἐλθεῖν ἠδὲ πυθέσθαι, ἐπεὶ ἴδον αἴθοπα καπνόν.
ὧδε δέ μοι φρονέοντι δοάσσατο κέρδιον εἶναι,
πρῶτ᾽ ἐλθόντ᾽ ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης
δεῖπνον ἑταίροισιν δόμεναι προέμεν τε πυθέσθαι.

Odysseus slays a huge stag as food for his crew.

ἀλλ᾽ ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,
καὶ τότε τίς με θεῶν ὀλοφύρατο μοῦνον ἐόντα,
ὅς ῥά μοι ὑψίκερων ἔλαφον μέγαν εἰς ὁδὸν αὐτὴν
ἧκεν· ὁ μὲν ποταμόνδε κατήιεν ἐκ νομοῦ ὕλης
πιόμενος· δὴ γάρ μιν ἔχεν μένος ἠελίοιο.
τὸν δ᾽ ἐγὼ ἐκβαίνοντα κατ᾽ ἄκνηστιν μέσα νῶτα
πλῆξα· τὸ δ᾽ ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε,
κὰδ δ᾽ ἔπεσ᾽ ἐν κονίῃσι μακών, ἀπὸ δ᾽ ἔπτατο θυμός.
τῷ δ᾽ ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὠτειλῆς
εἰρυσάμην· τὸ μὲν αὖθι κατακλίνας ἐπὶ γαίῃ
εἴασ᾽· αὐτὰρ ἐγὼ σπασάμην ῥῶπάς τε λύγους τε,
πεῖσμα δ᾽, ὅσον τ᾽ ὄργυιαν, ἐυστρεφὲς ἀμφοτέρωθεν
πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου,
βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν,
ἔγχει ἐρειδόμενος, ἐπεὶ οὔ πως ἦεν ἐπ᾽ ὤμου

χειρὶ φέρειν ἑτέρῃ· μάλα γὰρ μέγα θηρίον ἦεν.
κὰδ δ' ἔβαλον προπάροιθε νεός, ἀνέγειρα δ' ἑταίρους
μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·
'Ὦ φίλοι, οὐ γάρ πω καταδυσόμεθ', ἀχνύμενοί περ,
εἰς Ἀίδαο δόμους, πρὶν μόρσιμον ἦμαρ ἐπέλθῃ.
ἀλλ' ἄγετ', ὄφρ' ἐν νηὶ θοῇ βρῶσίς τε πόσις τε,
μνησόμεθα βρώμης μηδὲ τρυχώμεθα λιμῷ.'
Ὣς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο·
ἐκ δὲ καλυψάμενοι παρὰ θῖν' ἁλὸς ἀτρυγέτοιο
θηήσαντ' ἔλαφον· μάλα γὰρ μέγα θηρίον ἦεν.
αὐτὰρ ἐπεὶ τάρπησαν ὁρώμενοι ὀφθαλμοῖσι,
χεῖρας νιψάμενοι τεύχοντ' ἐρικυδέα δαῖτα.
ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·
'[Κέκλυτέ μευ μύθων, κακά περ πάσχοντες ἑταῖροι·]
ὦ φίλοι, οὐ γάρ τ' ἴδμεν ὅπῃ ζόφος οὐδ' ὅπῃ ἠώς,
οὐδ' ὅπῃ ἠέλιος φαεσίμβροτος εἶσ' ὑπὸ γαῖαν
οὐδ' ὅπῃ ἀννεῖται· ἀλλὰ φραζώμεθα θᾶσσον
εἴ τις ἔτ' ἔσται μῆτις· ἐγὼ δ' οὐκ οἴομαι εἶναι.
εἶδον γὰρ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθὼν
νῆσον, τὴν πέρι πόντος ἀπείριτος ἐστεφάνωται·
αὐτὴ δὲ χθαμαλὴ κεῖται· καπνὸν δ' ἐνὶ μέσσῃ
ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πυκνὰ καὶ ὕλην.'
Ὣς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ
μνησαμένοις ἔργων Λαιστρυγόνος Ἀντιφάταο
Κύκλωπός τε βίης μεγαλήτορος, ἀνδροφάγοιο.
κλαῖον δὲ λιγέως, θαλερὸν κατὰ δάκρυ χέοντες·
ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.

Eurylochus is sent forward with twenty-two men, who are turned into swine by Circe.

Αὐτὰρ ἐγὼ δίχα πάντας ἐυκνήμιδας ἑταίρους
ἠρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὄπασσα·
τῶν μὲν ἐγὼν ἦρχον, τῶν δ' Εὐρύλοχος θεοειδής.
κλήρους δ' ἐν κυνέῃ χαλκήρεϊ πάλλομεν ὦκα·
ἐκ δ' ἔθορε κλῆρος μεγαλήτορος Εὐρυλόχοιο.
βῆ δ' ἰέναι, ἅμα τῷ γε δύω καὶ εἴκοσ' ἑταῖροι
κλαίοντες· κατὰ δ' ἄμμε λίπον γοόωντας ὄπισθεν.
εὗρον δ' ἐν βήσσῃσι τετυγμένα δώματα Κίρκης
ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ.
ἀμφὶ δέ μιν λύκοι ἦσαν ὀρέστεροι ἠδὲ λέοντες,
τοὺς αὐτὴ κατέθελξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.
οὐδ' οἵ γ' ὡρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε
οὐρῇσιν μακρῇσι περισσαίνοντες ἀνέσταν.
ὡς δ' ὅτ' ἂν ἀμφὶ ἄνακτα κύνες δαίτηθεν ἰόντα
σαίνωσ'· αἰεὶ γάρ τε φέρει μειλίγματα θυμοῦ·
ὣς τοὺς ἀμφὶ λύκοι κρατερώνυχες ἠδὲ λέοντες
σαῖνον· τοὶ δ' ἔδδεισαν, ἐπεὶ ἴδον αἰνὰ πέλωρα.
ἔσταν δ' ἐν προθύροισι θεᾶς καλλιπλοκάμοιο,
Κίρκης δ' ἔνδον ἄκουον ἀειδούσης ὀπὶ καλῇ,
ἱστὸν ἐποιχομένης μέγαν ἄμβροτον, οἷα θεάων
λεπτά τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.
τοῖσι δὲ μύθων ἦρχε Πολίτης, ὄρχαμος ἀνδρῶν,
ὅς μοι κήδιστος ἑτάρων ἦν κεδνότατός τε·
'Ὦ φίλοι, ἔνδον γάρ τις ἐποιχομένη μέγαν ἱστὸν
καλὸν ἀοιδιάει, δάπεδον δ' ἅπαν ἀμφιμέμυκεν,
ἢ θεὸς ἠὲ γυνή· ἀλλὰ φθεγγώμεθα θᾶσσον.'
Ὣς ἄρ' ἐφώνησεν, τοὶ δ' ἐφθέγγοντο καλεῦντες.
ἡ δ' αἶψ' ἐξελθοῦσα θύρας ὤιξε φαεινὰς
καὶ κάλει· οἱ δ' ἅμα πάντες ἀιδρείῃσιν ἕποντο·

Εὐρύλοχος δ' ὑπέμεινεν, ὀισάμενος δόλον εἶναι.
εἷσεν δ' εἰσαγαγοῦσα κατὰ κλισμούς τε θρόνους τε,
ἐν δέ σφιν τυρόν τε καὶ ἄλφιτα καὶ μέλι χλωρὸν
οἴνῳ Πραμνείῳ ἐκύκα· ἀνέμισγε δὲ σίτῳ
φάρμακα λύγρ', ἵνα πάγχυ λαθοίατο πατρίδος αἴης.
αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, αὐτίκ' ἔπειτα
ῥάβδῳ πεπληγυῖα κατὰ συφεοῖσιν ἐέργνυ.
οἱ δὲ συῶν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε
καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος ὡς τὸ πάρος περ.
ὣς οἱ μὲν κλαίοντες ἐέρχατο· τοῖσι δὲ Κίρκη
πάρ ῥ' ἄκυλον βάλανόν τ' ἔβαλεν καρπόν τε κρανείης
ἔδμεναι, οἷα σύες χαμαιευνάδες αἰὲν ἔδουσιν.

Eurylochus brings the bad news to Odysseus.

Εὐρύλοχος δ' ἂψ ἦλθε θοὴν ἐπὶ νῆα μέλαιναν,
ἀγγελίην ἑτάρων ἐρέων καὶ ἀδευκέα πότμον.
οὐδέ τι ἐκφάσθαι δύνατο ἔπος, ἱέμενός περ,
κῆρ ἄχεϊ μεγάλῳ βεβολημένος· ἐν δέ οἱ ὄσσε
δακρυόφιν πίμπλαντο, γόον δ' ὠίετο θυμός.
ἀλλ' ὅτε δή μιν πάντες ἀγασσάμεθ' ἐξερέοντες,
καὶ τότε τῶν ἄλλων ἑτάρων κατέλεξεν ὄλεθρον·
'Ἤιομεν, ὡς ἐκέλευες ἀνὰ δρυμὰ, φαίδιμ' Ὀδυσσεῦ·
εὕρομεν ἐν βήσσῃσι τετυγμένα δώματα καλὰ
[ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ].
ἔνθα δέ τις μέγαν ἱστὸν ἐποιχομένη λίγ' ἄειδεν
ἢ θεὸς ἠὲ γυνή· τοὶ δ' ἐφθέγγοντο καλεῦντες.
ἡ δ' αἶψ' ἐξελθοῦσα θύρας ὤιξε φαεινὰς
καὶ κάλει· οἱ δ' ἅμα πάντες ἀιδρείῃσιν ἕποντο·
αὐτὰρ ἐγὼν ὑπέμεινα, ὀισάμενος δόλον εἶναι.
οἱ δ' ἅμ' ἀιστώθησαν ἀολλέες, οὐδέ τις αὐτῶν
ἐξεφάνη· δηρὸν δὲ καθήμενος ἐσκοπίαζον.'
Ὣς ἔφατ', αὐτὰρ ἐγὼ περὶ μὲν ξίφος ἀργυρόηλον

ὤμοιιν βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τόξα·
τὸν δ' ἂψ ἠνώγεα αὐτὴν ὁδὸν ἡγήσασθαι.
αὐτὰρ ὅ γ' ἀμφοτέρῃσι λαβὼν ἐλλίσσετο γούνων
[καί μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα]·
'Μή μ' ἄγε κεῖσ' ἀέκοντα, διοτρεφές, ἀλλὰ λίπ' αὐτοῦ·
οἶδα γὰρ ὡς οὔτ' αὐτὸς ἐλεύσεαι οὔτε τιν' ἄλλον
ἄξεις σῶν ἑτάρων· ἀλλὰ ξὺν τοίσδεσι θᾶσσον
φεύγωμεν· ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἦμαρ.'
Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'Εὐρύλοχ', ἦ τοι μὲν σὺ μέν' αὐτοῦ τῷδ' ἐνὶ χώρῳ
ἔσθων καὶ πίνων, κοίλῃ παρὰ νηὶ μελαίνῃ·
αὐτὰρ ἐγὼν εἶμι· κρατερὴ δέ μοι ἔπλετ' ἀνάγκη.'

Odysseus goes alone to Circe's house.

Ὣς εἰπὼν παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.
ἀλλ' ὅτε δὴ ἄρ' ἔμελλον ἰὼν ἱερὰς ἀνὰ βήσσας
Κίρκης ἵξεσθαι πολυφαρμάκου ἐς μέγα δῶμα,
ἔνθα μοι Ἑρμείας χρυσόῤῥαπις ἀντεβόλησεν
ἐρχομένῳ πρὸς δῶμα, νεηνίῃ ἀνδρὶ ἐοικώς,
πρῶτον ὑπηνήτῃ, τοῦ περ χαριεστάτη ἥβη·
ἔν τ' ἄρα μοι φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

Hermes meets him and gives an antidote against Circe's spells.

'Πῇ δὴ αὖτ', ὦ δύστηνε, δι' ἄκριας ἔρχεαι οἶος,
χώρου ἄιδρις ἐών; ἕταροι δέ τοι οἵδ' ἐνὶ Κίρκης
ἔρχαται, ὥστε σύες, πυκινοὺς κευθμῶνας ἔχοντες.
ἦ τοὺς λυσόμενος δεῦρ' ἔρχεαι; οὐδέ σέ φημι
αὐτὸν νοστήσειν, μενέεις δὲ σύ γ' ἔνθα περ ἄλλοι.
ἀλλ' ἄγε δή σε κακῶν ἐκλύσομαι ἠδὲ σαώσω·
τῆ, τόδε φάρμακον ἐσθλὸν ἔχων ἐς δώματα Κίρκης
ἔρχευ, ὅ κέν τοι κρατὸς ἀλάλκῃσιν κακὸν ἦμαρ.

πάντα δέ τοι ἐρέω ὀλοφώια δήνεα Κίρκης.
τεύξει τοι κυκεῶ, βαλέει δ' ἐν φάρμακα σίτῳ·
ἀλλ' οὐδ' ὧς θέλξαι σε δυνήσεται· οὐ γὰρ ἐάσει
φάρμακον ἐσθλὸν, ὅ τοι δώσω, ἐρέω δὲ ἕκαστα.
ὁππότε κεν Κίρκη σ' ἐλάσῃ περιμήκεϊ ῥάβδῳ,
δὴ τότε σὺ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
Κίρκῃ ἐπαΐξαι ὥς τε κτάμεναι μενεαίνων.
ἡ δέ σ' ὑποδδείσασα κελήσεται εὐνηθῆναι·
ἔνθα σὺ μηκέτ' ἔπειτ' ἀπανήνασθαι θεοῦ εὐνὴν,
ὄφρα κέ τοι λύσῃ θ' ἑτάρους αὐτόν τε κομίσσῃ·
ἀλλὰ κέλεσθαί μιν μακάρων μέγαν ὅρκον ὀμόσσαι
μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο,
μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θήῃ.'
  Ὣς ἄρα φωνήσας πόρε φάρμακον ἀργειφόντης
ἐκ γαίης ἐρύσας, καί μοι φύσιν αὐτοῦ ἔδειξε.
ῥίζῃ μὲν μέλαν ἔσκε, γάλακτι δὲ εἴκελον ἄνθος·
μῶλυ δέ μιν καλέουσι θεοί· χαλεπὸν δέ τ' ὀρύσσειν
ἀνδράσι γε θνητοῖσι· θεοὶ δέ τε πάντα δύνανται.
  Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὄλυμπον
νῆσον ἀν' ὑλήεσσαν, ἐγὼ δ' ἐς δώματα Κίρκης
ἤια· πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.
ἔστην δ' εἰνὶ θύρῃσι θεᾶς καλλιπλοκάμοιο·
ἔνθα στὰς ἐβόησα, θεὰ δέ μευ ἔκλυεν αὐδῆς.
ἡ δ' αἶψ' ἐξελθοῦσα θύρας ὤιξε φαεινὰς
καὶ κάλει· αὐτὰρ ἐγὼν ἑπόμην ἀκαχήμενος ἦτορ.
εἷσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου,
καλοῦ δαιδαλέου· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν·
τεῦξε δέ μοι κυκεῶ χρυσέῳ δέπᾳ, ὄφρα πίοιμι,
ἐν δέ τε φάρμακον ἧκε, κακὰ φρονέουσ' ἐνὶ θυμῷ.
αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον οὐδέ μ' ἔθελξε,
ῥάβδῳ πεπληγυῖα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Circe's spell fails.

'Ἔρχεο νῦν συφεόνδε, μετ' ἄλλων λέξο ἑταίρων.'
ὣς φάτ', ἐγὼ δ' ἄορ ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
Κίρκῃ ἐπήϊξα ὥς τε κτάμεναι μενεαίνων.
ἡ δὲ μέγα ἰάχουσα ὑπέδραμε καὶ λάβε γούνων,
καί μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
'Τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες;
θαῦμά μ' ἔχει ὡς οὔ τι πιὼν τάδε φάρμακ' ἐθέλχθης.
οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ' ἀνέτλη,
ὅς κε πίῃ καὶ πρῶτον ἀμείψεται ἕρκος ὀδόντων.
[σοὶ δέ τις ἐν στήθεσσιν ἀκήλητος νόος ἐστίν.]
ἦ σύ γ' Ὀδυσσεύς ἐσσι πολύτροπος, ὅν τε μοι αἰεὶ
φάσκεν ἐλεύσεσθαι χρυσόρραπις ἀργειφόντης,
ἐκ Τροίης ἀνιόντα θοῇ σὺν νηὶ μελαίνῃ.
ἀλλ' ἄγε δὴ κολεῷ μὲν ἄορ θέο, νῶι δ' ἔπειτα
εὐνῆς ἡμετέρης ἐπιβείομεν, ὄφρα μιγέντε
εὐνῇ καὶ φιλότητι πεποίθομεν ἀλλήλοισιν.'
Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'ὦ Κίρκη, πῶς γάρ με κέλεαι σοὶ ἤπιον εἶναι,
ἥ μοι σῦς μὲν ἔθηκας ἐνὶ μεγάροισιν ἑταίρους,
αὐτὸν δ' ἐνθάδ' ἔχουσα δολοφρονέουσα κελεύεις
ἐς θάλαμόν τ' ἰέναι καὶ σῆς ἐπιβήμεναι εὐνῆς,
ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θείῃς.
οὐδ' ἂν ἐγώ γ' ἐθέλοιμι τεῆς ἐπιβήμεναι εὐνῆς,
εἰ μή μοι τλαίης γε, θεὰ, μέγαν ὅρκον ὀμόσσαι
μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.'
Ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀπώμνυεν ὡς ἐκέλευον.
αὐτὰρ ἐπεί ῥ' ὄμοσέν τε τελεύτησέν τε τὸν ὅρκον,
καὶ τότ' ἐγὼ Κίρκης ἐπέβην περικαλλέος εὐνῆς.
Ἀμφίπολοι δ' ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο
τέσσαρες, αἵ οἱ δῶμα κάτα δρήστειραι ἔασι.
γίγνονται δ' ἄρα ταί γ' ἔκ τε κρηνέων ἀπό τ' ἀλσέων

ἔκ θ' ἱερῶν ποταμῶν, οἵ τ' εἰς ἅλαδε προρέουσι.
τάων ἡ μὲν ἔβαλλε θρόνοις ἔνι ῥήγεα καλά,
πορφύρεα καθύπερθ', ὑπένερθε δὲ λῖθ' ὑπέβαλλεν·
ἡ δ' ἑτέρη προπάροιθε θρόνων ἐτίταινε τραπέζας
ἀργυρέας, ἐπὶ δέ σφι τίθει χρύσεια κάνεια·
ἡ δὲ τρίτη κρητῆρι μελίφρονα οἶνον ἐκίρνα
ἡδὺν ἐν ἀργυρέῳ, νέμε δὲ χρύσεια κύπελλα·
ἡ δὲ τετάρτη ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιε
πολλὸν ὑπὸ τρίποδι μεγάλῳ· ἰαίνετο δ' ὕδωρ.
αὐτὰρ ἐπεὶ δὴ ζέσσεν ὕδωρ ἐνὶ ἤνοπι χαλκῷ,
ἔς ῥ' ἀσάμινθον ἕσασα λό' ἐκ τρίποδος μεγάλοιο,
θυμῆρες κεράσασα κατὰ κρατός τε καὶ ὤμων,
ὄφρα μοι ἐκ κάματον θυμοφθόρον εἵλετο γυίων.
αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἠδὲ χιτῶνα,
εἷσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου,
καλοῦ δαιδαλέου· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν·
[χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ, χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,
εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων·]
ἐσθέμεναι δ' ἐκέλευεν· ἐμῷ δ' οὐχ ἥνδανε θυμῷ,
ἀλλ' ἥμην ἀλλοφρονέων, κακὰ δ' ὄσσετο θυμός.
  Κίρκη δ' ὡς ἐνόησεν ἔμ' ἥμενον οὐδ' ἐπὶ σίτῳ
χεῖρας ἰάλλοντα, κρατερὸν δέ με πένθος ἔχοντα,
ἄγχι παρισταμένη ἔπεα πτερόεντα προσηύδα·
  'Τίφθ' οὕτως, Ὀδυσεῦ, κατ' ἄρ' ἕζεαι ἶσος ἀναύδῳ,
θυμὸν ἔδων, βρώμης δ' οὐχ ἅπτεαι οὐδὲ ποτῆτος;
ἦ τινά που δόλον ἄλλον ὀίεαι· οὐδέ τί σε χρὴ
δειδίμεν· ἤδη γάρ τοι ἀπώμοσα καρτερὸν ὅρκον.'
  Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·

‘ὦ Κίρκη, τίς γάρ κεν ἀνὴρ, ὃς ἐναίσιμος εἴη,
πρὶν τλαίη πάσσασθαι ἐδητύος ἠδὲ ποτῆτος,
πρὶν λύσασθ᾽ ἑτάρους καὶ ἐν ὀφθαλμοῖσιν ἰδέσθαι;
ἀλλ᾽ εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις,
λῦσον, ἵν᾽ ὀφθαλμοῖσιν ἴδω ἐρίηρας ἑταίρους.’
Ὣς ἐφάμην, Κίρκη δὲ δι᾽ ἐκ μεγάροιο βεβήκει
ῥάβδον ἔχουσ᾽ ἐν χειρὶ, θύρας δ᾽ ἀνέῳξε συφειοῦ,
ἐκ δ᾽ ἔλασεν σιάλοισιν ἐοικότας ἐννεώροισιν.
οἱ μὲν ἔπειτ᾽ ἔστησαν ἐναντίοι, ἡ δὲ δι᾽ αὐτῶν
ἐρχομένη προσάλειφεν ἑκάστῳ φάρμακον ἄλλο.

The comrades of Odysseus resume their human shape.

τῶν δ᾽ ἐκ μὲν μελέων τρίχες ἔῤῥεον, ἃς πρὶν ἔφυσε
φάρμακον οὐλόμενον, τό σφιν πόρε πότνια Κίρκη·
ἄνδρες δ᾽ ἂψ ἐγένοντο νεώτεροι ἢ πάρος ἦσαν
καὶ πολὺ καλλίονες καὶ μείζονες εἰσοράασθαι.
ἔγνωσαν δ᾽ ἐμὲ κεῖνοι, ἔφυν τ᾽ ἐν χερσὶν ἕκαστος.
πᾶσιν δ᾽ ἱμερόεις ὑπέδυ γόος, ἀμφὶ δὲ δῶμα
σμερδαλέον κανάχιζε· θεὰ δ᾽ ἐλέαιρε καὶ αὐτή.
ἡ δέ μευ ἄγχι στᾶσα προσηύδα δῖα θεάων·
‘Διογενὲς Λαερτιάδη, πολυμήχαν᾽ Ὀδυσσεῦ,
ἔρχεο νῦν ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
νῆα μὲν ἂρ πάμπρωτον ἐρύσσατε ἤπειρόνδε,
κτήματα δ᾽ ἐν σπήεσσι πελάσσατε ὅπλα τε πάντα·
αὐτὸς δ᾽ ἂψ ἰέναι καὶ ἄγειν ἐρίηρας ἑταίρους.’

Odysseus brings the rest of his comrades to Circe's palace.

Ὣς ἔφατ᾽, αὐτὰρ ἐμοί γ᾽ ἐπεπείθετο θυμὸς ἀγήνωρ,
βῆν δ᾽ ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
εὗρον ἔπειτ᾽ ἐπὶ νηὶ θοῇ ἐρίηρας ἑταίρους
οἴκτρ᾽ ὀλοφυρομένους, θαλερὸν κατὰ δάκρυ χέοντας.

ὡς δ' ὅτ' ἂν ἄγραυλοι πόριες περὶ βοῦς ἀγελαίας,
ἐλθούσας ἐς κόπρον, ἐπὴν βοτάνης κορέσωνται,
πᾶσαι ἅμα σκαίρουσιν ἐναντίαι· οὐδ' ἔτι σηκοὶ
ἴσχουσ', ἀλλ' ἀδινὸν μυκώμεναι ἀμφιθέουσι
μητέρας· ὣς ἐμὲ κεῖνοι, ἐπεὶ ἴδον ὀφθαλμοῖσι,
δακρυόεντες ἔχυντο· δόκησε δ' ἄρα σφίσι θυμὸς
ὣς ἔμεν ὡς εἰ πατρίδ' ἱκοίατο καὶ πόλιν αὐτὴν
τρηχείης Ἰθάκης, ἵνα τ' ἔτραφεν ἠδ' ἐγένοντο·
καί μ' ὀλοφυρόμενοι ἔπεα πτερόεντα προσηύδων·
'Σοὶ μὲν νοστήσαντι, διοτρεφὲς, ὣς ἐχάρημεν,
ὡς εἴ τ' εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαῖαν·
ἀλλ' ἄγε, τῶν ἄλλων ἑτάρων κατάλεξον ὄλεθρον.'
Ὣς ἔφαν, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσι·
'νῆα μὲν ἂρ πάμπρωτον ἐρύσσομεν ἤπειρόνδε,
κτήματα δὲ σπήεσσι πελάσσομεν ὅπλα τε πάντα·
αὐτοὶ δ' ὀτρύνεσθε, ἐμοὶ ἅμα πάντες ἕπεσθαι,
ὄφρα ἴδηθ' ἑτάρους ἱεροῖς ἐν δώμασι Κίρκης
πίνοντας καὶ ἔδοντας· ἐπηετανὸν γὰρ ἔχουσιν.'
Ὣς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο·
Εὐρύλοχος δέ μοι οἶος ἐρύκανε πάντας ἑταίρους·
[καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·]
'Ἆ δειλοὶ, πόσ' ἴμεν; τί κακῶν ἱμείρετε τούτων,
Κίρκης ἐς μέγαρον καταβήμεναι, ἥ κεν ἅπαντας
ἢ σῦς ἠὲ λύκους ποιήσεται ἠὲ λέοντας,
οἵ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκῃ,
ὥς περ Κύκλωψ ἔρξ', ὅτε οἱ μέσσαυλον ἵκοντο
ἡμέτεροι ἕταροι, σὺν δ' ὁ θρασὺς εἵπετ' Ὀδυσσεύς·
τούτου γὰρ καὶ κεῖνοι ἀτασθαλίῃσιν ὄλοντο.'
Ὣς ἔφατ', αὐτὰρ ἐγώ γε μετὰ φρεσὶ μερμήριξα,
σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
τῷ οἱ ἀποτμήξας κεφαλὴν οὖδάσδε πελάσσαι,
καὶ πηῷ περ ἐόντι μάλα σχεδόν· ἀλλά μ' ἑταῖροι

μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·
'Διογενὲς, τοῦτον μὲν ἐάσομεν, εἰ σὺ κελεύεις,
αὐτοῦ πὰρ νηί τε μένειν καὶ νῆα ἔρυσθαι·
ἡμῖν δ' ἡγεμόνευ' ἱερὰ πρὸς δώματα Κίρκης.'
Ὣς φάμενοι παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.
οὐδὲ μὲν Εὐρύλοχος κοίλῃ παρὰ νηὶ λέλειπτο,
ἀλλ' ἕπετ'· ἔδδεισεν γὰρ ἐμὴν ἔκπαγλον ἐνιπήν.
Τόφρα δὲ τοὺς ἄλλους ἑτάρους ἐν δώμασι Κίρκη
ἐνδυκέως λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
ἀμφὶ δ' ἄρα χλαίνας οὔλας βάλεν ἠδὲ χιτῶνας·
δαινυμένους δ' εὖ πάντας ἐφεύρομεν ἐν μεγάροισιν.
οἱ δ' ἐπεὶ ἀλλήλους εἶδον φράσσαντό τ' ἐσάντα,
κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα.
ἡ δέ μευ ἄγχι στᾶσα προσηύδα δῖα θεάων·
'[Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,]
μηκέτι νῦν θαλερὸν γόον ὄρνυτε· οἶδα καὶ αὐτὴ
ἠμὲν ὅσ' ἐν πόντῳ πάθετ' ἄλγεα ἰχθυόεντι,
ἠδ' ὅσ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου.
ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον,
εἰς ὅ κεν αὖτις θυμὸν ἐνὶ στήθεσσι λάβητε,
οἷον ὅτε πρώτιστον ἐλείπετε πατρίδα γαῖαν
τρηχείης Ἰθάκης· νῦν δ' ἀσκελέες καὶ ἄθυμοι,
αἰὲν ἄλης χαλεπῆς μεμνημένοι· οὐδέ ποθ' ὑμῖν
θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ ἦ μάλα πολλὰ πέποσθε.'
Ὣς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγήνωρ.
ἔνθα μὲν ἤματα πάντα τελεσφόρον εἰς ἐνιαυτὸν
ἥμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
ἀλλ' ὅτε δή ῥ' ἐνιαυτὸς ἔην, περὶ δ' ἔτραπον ὧραι,
[μηνῶν φθινόντων, περὶ δ' ἤματα μακρὰ τελέσθη,]
καὶ τότε μ' ἐκκαλέσαντες ἔφαν ἐρίηρες ἑταῖροι·
'Δαιμόνι', ἤδη νῦν μιμνήσκεο πατρίδος αἴης,
εἴ τοι θέσφατόν ἐστι σαωθῆναι καὶ ἱκέσθαι

οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.'
 [Ὣς ἔφαν, αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγήνωρ.
ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἥμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
οἱ μὲν κοιμήσαντο κατὰ μέγαρα σκιόεντα.]
 Αὐτὰρ ἐγὼ Κίρκης ἐπιβὰς περικαλλέος εὐνῆς
γούνων ἐλλιτάνευσα, θεὰ δέ μευ ἔκλυεν αὐδῆς·
[καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·]

Odysseus is fain to depart, and Circe tells him of his voyage to the land of Hades.

 'Ὦ Κίρκη, τέλεσόν μοι ὑπόσχεσιν ἥν περ ὑπέστης,
οἴκαδε πεμψέμεναι· θυμὸς δέ μοι ἔσσυται ἤδη,
ἠδ' ἄλλων ἑτάρων, οἵ μευ φθινύθουσι φίλον κῆρ
ἀμφ' ἔμ' ὀδυρόμενοι, ὅτε που σύ γε νόσφι γένηαι.'
 Ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
μηκέτι νῦν ἀέκοντες ἐμῷ ἐνὶ μίμνετε οἴκῳ·
ἀλλ' ἄλλην χρὴ πρῶτον ὁδὸν τελέσαι καὶ ἱκέσθαι
εἰς Ἀίδαο δόμους καὶ ἐπαινῆς Περσεφονείης,
ψυχῇ χρησομένους Θηβαίου Τειρεσίαο,
μάντηος ἀλαοῦ, τοῦ τε φρένες ἔμπεδοί εἰσι·
τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνεια
οἴῳ πεπνῦσθαι· τοὶ δὲ σκιαὶ ἀίσσουσιν.'
 Ὣς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ·
κλαῖον δ' ἐν λεχέεσσι καθήμενος, οὐδέ τι θυμὸς
ἤθελ' ἔτι ζώειν καὶ ὁρᾶν φάος ἠελίοιο.
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τ' ἐκορέσθην,
καὶ τότε δή μιν ἔπεσσιν ἀμειβόμενος προσέειπον·
 'Ὦ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει;
εἰς Ἄϊδος δ' οὔ πώ τις ἀφίκετο νηὶ μελαίνῃ.'

Ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
μή τί τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω,
ἱστὸν δὲ στήσας ἀνά θ' ἱστία λευκὰ πετάσσας
ἦσθαι· τὴν δέ κέ τοι πνοιὴ Βορέαο φέρῃσιν.
ἀλλ' ὁπότ' ἂν δὴ νηὶ δι' Ὠκεανοῖο περήσῃς,
ἔνθ' ἀκτή τε λάχεια καὶ ἄλσεα Περσεφονείης,
μακραί τ' αἴγειροι καὶ ἰτέαι ὠλεσίκαρποι,
νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὠκεανῷ βαθυδίνῃ,
αὐτὸς δ' εἰς Ἀΐδεω ἰέναι δόμον εὐρώεντα.
ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσι
Κώκυτός θ', ὃς δὴ Στυγὸς ὕδατός ἐστιν ἀποῤῥώξ,
πέτρη τε ξύνεσίς τε δύω ποταμῶν ἐριδούπων·
ἔνθα δ' ἔπειθ', ἥρως, χριμφθεὶς πέλας, ὥς σε κελεύω,
βόθρον ὀρύξαι ὅσον τε πυγούσιον ἔνθα καὶ ἔνθα,
ἀμφ' αὐτῷ δὲ χοὴν χεῖσθαι πᾶσιν νεκύεσσι,
πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέι οἴνῳ,
τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιτα λευκὰ παλύνειν.
πολλὰ δὲ γουνοῦσθαι νεκύων ἀμενηνὰ κάρηνα,
ἐλθὼν εἰς Ἰθάκην στεῖραν βοῦν, ἥ τις ἀρίστη,
ῥέξειν ἐν μεγάροισι πυρήν τ' ἐμπλησέμεν ἐσθλῶν,
Τειρεσίῃ δ' ἀπάνευθεν ὄιν ἱερευσέμεν οἴῳ
παμμέλαν', ὃς μήλοισι μεταπρέπει ὑμετέροισιν.
αὐτὰρ ἐπὴν εὐχῇσι λίσῃ κλυτὰ ἔθνεα νεκρῶν,
ἔνθ' ὄιν ἀρνειὸν ῥέζειν θῆλύν τε μέλαιναν
εἰς Ἔρεβος στρέψας, αὐτὸς δ' ἀπονόσφι τραπέσθαι
ἱέμενος ποταμοῖο ῥοάων· ἔνθα δὲ πολλαὶ
ψυχαὶ ἐλεύσονται νεκύων κατατεθνηώτων.
δὴ τότ' ἔπειθ' ἑτάροισιν ἐποτρῦναι καὶ ἀνῶξαι
μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλέι χαλκῷ,
δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
ἰφθίμῳ τ' Ἀΐδῃ καὶ ἐπαινῇ Περσεφονείῃ·

αὐτὸς δὲ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
ἧσθαι, μηδὲ ἐᾶν νεκύων ἀμενηνὰ κάρηνα
αἵματος ἆσσον ἴμεν πρὶν Τειρεσίαο πυθέσθαι.
ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαῶν,
ὅς κέν τοι εἴπῃσιν ὁδὸν καὶ μέτρα κελεύθου
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.'
  Ὣς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἠώς.
ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἕσσεν·
αὐτὴ δ' ἀργύφεον φᾶρος μέγα ἕννυτο νύμφη,
λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἰξυῖ
καλὴν χρυσείην, κεφαλῇ δ' ἐπέθηκε καλύπτρην.
αὐτὰρ ἐγὼ διὰ δώματ' ἰὼν ὤτρυνον ἑταίρους
μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·
  'Μηκέτι νῦν εὕδοντες ἀωτεῖτε γλυκὺν ὕπνον,
ἀλλ' ἴομεν· δὴ γάρ μοι ἐπέφραδε πότνια Κίρκη.'
  Ὣς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ.
οὐδὲ μὲν οὐδ' ἔνθεν περ ἀπήμονας ἦγον ἑταίρους.
Ἐλπήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λίην
ἄλκιμος ἐν πολέμῳ οὔτε φρεσὶν ᾗσιν ἀρηρώς,
ὅς μοι ἄνευθ' ἑτάρων ἱεροῖς ἐν δώμασι Κίρκης,
ψύχεος ἱμείρων, κατελέξατο οἰνοβαρείων·
κινυμένων δ' ἑτάρων ὅμαδον καὶ δοῦπον ἀκούσας
ἐξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ᾗσιν
ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρήν,
ἀλλὰ καταντικρὺ τέγεος πέσεν· ἐκ δέ οἱ αὐχὴν
ἀστραγάλων ἐάγη, ψυχὴ δ' Ἄϊδόσδε κατῆλθεν.
ἐρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἔειπον·
  'Φάσθε νύ που οἶκόνδε φίλην ἐς πατρίδα γαῖαν
ἔρχεσθ'· ἄλλην δ' ἧμιν ὁδὸν τεκμήρατο Κίρκη
εἰς Ἀΐδαο δόμους καὶ ἐπαινῆς Περσεφονείης
[ψυχῇ χρησομένους Θηβαίου Τειρεσίαο].
  Ὣς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ,

ἑζόμενοι δὲ κατ' αὖθι γόων τίλλοντό τε χαίτας·
ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.
  Ἀλλ' ὅτε δή ῥ' ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης
ᾔομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες,
τόφρα δ' ἄρ' οἰχομένη Κίρκη παρὰ νηὶ μελαίνῃ
ἀρνειὸν κατέδησεν ὄιν θῆλύν τε μέλαιναν,
ῥεῖα παρεξελθοῦσα· τίς ἂν θεὸν οὐκ ἐθέλοντα
ὀφθαλμοῖσιν ἴδοιτ' ἢ ἔνθ' ἢ ἔνθα κιόντα;

ΟΔΥΣΣΕΙΑΣ Λ.

Νέκυια.

The fair wind brings them to the Cimmerians' land.

Αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλθομεν ἠδὲ θάλασσαν,
νῆα μὲν ἂρ πάμπρωτον ἐρύσσαμεν εἰς ἅλα δῖαν,
ἐν δ' ἱστὸν τιθέμεσθα καὶ ἱστία νηὶ μελαίνῃ,
ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἂν δὲ καὶ αὐτοὶ
βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.
ἡμῖν δ' αὖ μετόπισθε νεὸς κυανοπρῴροιο
ἴκμενον οὖρον ἵει πλησίστιον, ἐσθλὸν ἑταῖρον,
Κίρκη ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα.
ἡμεῖς δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα
ἥμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνε.
τῆς δὲ πανημερίης τέταθ' ἱστία ποντοπορούσης·
δύσετό τ' ἠέλιος, σκιόωντό τε πᾶσαι ἀγυιαί.
Ἡ δ' ἐς πείραθ' ἵκανε βαθυρρόου Ὠκεανοῖο.
ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε,
ἠέρι καὶ νεφέλῃ κεκαλυμμένοι· οὐδέ ποτ' αὐτοὺς
Ἠέλιος φαέθων καταδέρκεται ἀκτίνεσσιν,
οὔθ' ὁπότ' ἂν στείχῃσι πρὸς οὐρανὸν ἀστερόεντα,
οὔθ' ὅτ' ἂν ἂψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτράπηται,
ἀλλ' ἐπὶ νὺξ ὀλοὴ τέταται δειλοῖσι βροτοῖσι.
νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν, ἐκ δὲ τὰ μῆλα
εἱλόμεθ'· αὐτοὶ δ' αὖτε παρὰ ῥόον Ὠκεανοῖο
ᾔομεν, ὄφρ' ἐς χῶρον ἀφικόμεθ' ὃν φράσε Κίρκη.

The ghosts come up from Hades to drink the blood of the victims.

Ἔνθ᾽ ἱερήια μὲν Περιμήδης Εὐρύλοχός τε
ἔσχον· ἐγὼ δ᾽ ἄορ ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
βόθρον ὄρυξ᾽ ὅσσον τε πυγούσιον ἔνθα καὶ ἔνθα,
ἀμφ᾽ αὐτῷ δὲ χοὴν χεόμην πᾶσιν νεκύεσσι,
πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέι οἴνῳ,
τὸ τρίτον αὖθ᾽ ὕδατι· ἐπὶ δ᾽ ἄλφιτα λευκὰ πάλυνον.
πολλὰ δὲ γουνούμην νεκύων ἀμενηνὰ κάρηνα,
ἐλθὼν εἰς Ἰθάκην στεῖραν βοῦν, ἥ τις ἀρίστη,
ῥέξειν ἐν μεγάροισι πυρήν τ᾽ ἐμπλησέμεν ἐσθλῶν,
Τειρεσίῃ δ᾽ ἀπάνευθεν ὄιν ἱερευσέμεν οἴῳ
παμμέλαν᾽, ὃς μήλοισι μεταπρέπει ἡμετέροισι.
τοὺς δ᾽ ἐπεὶ εὐχωλῇσι λιτῇσί τε, ἔθνεα νεκρῶν,
ἐλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα
ἐς βόθρον, ῥέε δ᾽ αἷμα κελαινεφές· αἱ δ᾽ ἀγέροντο
ψυχαὶ ὑπ᾽ ἐξ Ἐρέβευς νεκύων κατατεθνηώτων.
[νύμφαι τ᾽ ἠίθεοί τε πολύτλητοί τε γέροντες
παρθενικαί τ᾽ ἀταλαὶ νεοπενθέα θυμὸν ἔχουσαι·
πολλοὶ δ᾽ οὐτάμενοι χαλκήρεσιν ἐγχείῃσιν,
ἄνδρες ἀρηίφατοι βεβροτωμένα τεύχε᾽ ἔχοντες·
οἳ πολλοὶ περὶ βόθρον ἐφοίτων ἄλλοθεν ἄλλος
θεσπεσίῃ ἰαχῇ· ἐμὲ δὲ χλωρὸν δέος ᾕρει.]
δὴ τότ᾽ ἔπειθ᾽ ἑτάροισιν ἐποτρύνας ἐκέλευσα
μῆλα, τὰ δὴ κατέκειτ᾽ ἐσφαγμένα νηλέι χαλκῷ,
δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
ἰφθίμῳ τ᾽ Ἀίδῃ καὶ ἐπαινῇ Περσεφονείῃ·
αὐτὸς δὲ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
ἥμην, οὐδ᾽ εἴων νεκύων ἀμενηνὰ κάρηνα
αἵματος ἆσσον ἴμεν, πρὶν Τειρεσίαο πυθέσθαι.

The ghost of Elpenor.

Πρώτη δὲ ψυχὴ Ἐλπήνορος ἦλθεν ἑταίρου·
οὐ γάρ πω ἐτέθαπτο ὑπὸ χθονὸς εὐρυοδείης·
σῶμα γὰρ ἐν Κίρκης μεγάρῳ κατελείπομεν ἡμεῖς
ἄκλαυτον καὶ ἄθαπτον, ἐπεὶ πόνος ἄλλος ἔπειγε.
τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
'Ἐλπῆνορ, πῶς ἦλθες ὑπὸ ζόφον ἠερόεντα;
ἔφθης πεζὸς ἰὼν ἢ ἐγὼ σὺν νηὶ μελαίνῃ.'
Ὣς ἐφάμην, ὁ δέ μ' οἰμώξας ἠμείβετο μύθῳ·
'[διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,]
ἆσέ με δαίμονος αἶσα κακὴ καὶ ἀθέσφατος οἶνος·
Κίρκης δ' ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα
ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρήν,
ἀλλὰ καταντικρὺ τέγεος πέσον· ἐκ δέ μοι αὐχὴν
ἀστραγάλων ἐάγη, ψυχὴ δ' Ἄϊδόσδε κατῆλθε.
νῦν δέ σε τῶν ὄπιθεν γουνάζομαι, οὐ παρεόντων,
πρός τ' ἀλόχου καὶ πατρός, ὅ σ' ἔτρεφε τυτθὸν ἐόντα,
Τηλεμάχου θ', ὃν μοῦνον ἐνὶ μεγάροισιν ἔλειπες·
οἶδα γὰρ ὡς ἐνθένδε κιὼν δόμου ἐξ Ἀΐδαο
νῆσον ἐς Αἰαίην σχήσεις εὐεργέα νῆα·
ἔνθα σ' ἔπειτα, ἄναξ, κέλομαι μνήσασθαι ἐμεῖο·
μή μ' ἄκλαυτον, ἄθαπτον, ἰὼν ὄπιθεν καταλείπειν,
νοσφισθείς, μή τοί τι θεῶν μήνιμα γένωμαι,
ἀλλά με κακκῆαι σὺν τεύχεσιν, ἅσσα μοί ἐστι,
σῆμά τέ μοι χεῦαι πολιῆς ἐπὶ θινὶ θαλάσσης,
ἀνδρὸς δυστήνοιο, καὶ ἐσσομένοισι πυθέσθαι·
ταῦτά τέ μοι τελέσαι πῆξαί τ' ἐπὶ τύμβῳ ἐρετμόν,
τῷ καὶ ζωὸς ἔρεσσον ἐὼν μετ' ἐμοῖς ἑτάροισιν.'
Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω.'
Νῶι μὲν ὣς ἐπέεσσιν ἀμειβομένω στυγεροῖσιν

ἥμεθ', ἐγὼ μὲν ἄνευθεν ἐφ' αἵματι φάσγανον ἴσχων,
εἴδωλον δ' ἑτέρωθεν ἑταίρου πόλλ' ἀγόρευεν.
Ἦλθε δ' ἐπὶ ψυχὴ μητρὸς κατατεθνηυίης,
Αὐτολύκου θυγάτηρ μεγαλήτορος Ἀντίκλεια,
τὴν ζωὴν κατέλειπον ἰὼν εἰς Ἴλιον ἱρήν.
τὴν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ·
ἀλλ' οὐδ' ὧς εἴων προτέρην, πυκινόν περ ἀχεύων,
αἵματος ἆσσον ἴμεν, πρὶν Τειρεσίαο πυθέσθαι.

The ghost of Teiresias reveals to Odysseus his further trials and the manner of his death.

Ἦλθε δ' ἐπὶ ψυχὴ Θηβαίου Τειρεσίαο,
χρύσεον σκῆπτρον ἔχων, ἐμὲ δ' ἔγνω καὶ προσέειπε·
'[Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,]
τίπτ' αὖτ', ὦ δύστηνε, λιπὼν φάος ἠελίοιο
ἤλυθες, ὄφρα ἴδῃ νέκυας καὶ ἀτερπέα χῶρον;
ἀλλ' ἀποχάζεο βόθρου, ἄπισχε δὲ φάσγανον ὀξύ,
αἵματος ὄφρα πίω καί τοι νημερτέα εἴπω.'
Ὣς φάτ', ἐγὼ δ' ἀναχασσάμενος ξίφος ἀργυρόηλον
κουλεῷ ἐγκατέπηξ'· ὁ δ' ἐπεὶ πίεν αἷμα κελαινόν,
καὶ τότε δή μ' ἐπέεσσι προσηύδα μάντις ἀμύμων·
'Νόστον δίζηαι μελιηδέα, φαίδιμ' Ὀδυσσεῦ·
τὸν δέ τοι ἀργαλέον θήσει θεός· οὐ γὰρ ὀίω
λήσειν ἐννοσίγαιον, ὅ τοι κότον ἔνθετο θυμῷ,
χωόμενος ὅτι οἱ υἱὸν φίλον ἐξαλάωσας.
ἀλλ' ἔτι μέν κε καὶ ὧς κακά περ πάσχοντες ἵκοισθε,
αἴ κ' ἐθέλῃς σὸν θυμὸν ἐρυκακέειν καὶ ἑταίρων,
ὁππότε κε πρῶτον πελάσῃς εὐεργέα νῆα
Θρινακίῃ νήσῳ, προφυγὼν ἰοειδέα πόντον,
βοσκομένας δ' εὕρητε βόας καὶ ἴφια μῆλα
Ἠελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.
τὰς εἰ μέν κ' ἀσινέας ἐάᾳς νόστου τε μέδηαι,

καί κεν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἵκοισθε·
εἰ δέ κε σίνηαι, τότε τοι τεκμαίρομ' ὄλεθρον
νηί τε καὶ ἑτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς,
ὀψὲ κακῶς νεῖαι, ὀλέσας ἄπο πάντας ἑταίρους,
νηὸς ἐπ' ἀλλοτρίης· δήεις δ' ἐν πήματα οἴκῳ,
ἄνδρας ὑπερφιάλους, οἵ τοι βίοτον κατέδουσι
μνώμενοι ἀντιθέην ἄλοχον καὶ ἕδνα διδόντες.
ἀλλ' ἦ τοι κείνων γε βίας ἀποτίσεαι ἐλθών·
αὐτὰρ ἐπὴν μνηστῆρας ἐνὶ μεγάροισι τεοῖσι
κτείνῃς ἠὲ δόλῳ ἢ ἀμφαδὸν ὀξέι χαλκῷ,
ἔρχεσθαι δὴ ἔπειτα, λαβὼν εὐῆρες ἐρετμόν,
εἰς ὅ κε τοὺς ἀφίκηαι οἳ οὐκ ἴσασι θάλασσαν
ἀνέρες, οὐδέ θ' ἅλεσσι μεμιγμένον εἶδαρ ἔδουσιν·
οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρῄους,
οὐδ' εὐήρε' ἐρετμά, τά τε πτερὰ νηυσὶ πέλονται.
σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε λήσει·
ὁππότε κεν δή τοι ξυμβλήμενος ἄλλος ὁδίτης
φήῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὤμῳ,
καὶ τότε δὴ γαίῃ πήξας εὐῆρες ἐρετμόν,
ῥέξας ἱερὰ καλὰ Ποσειδάωνι ἄνακτι,
ἀρνειὸν ταῦρόν τε συῶν τ' ἐπιβήτορα κάπρον,
οἴκαδ' ἀποστείχειν ἔρδειν θ' ἱερὰς ἑκατόμβας
ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,
πᾶσι μάλ' ἑξείης· θάνατος δέ τοι ἐξ ἁλὸς αὐτῷ
ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὅς κέ σε πέφνῃ
γήρᾳ ὕπο λιπαρῷ ἀρημένον· ἀμφὶ δὲ λαοὶ
ὄλβιοι ἔσσονται· τὰ δέ τοι νημερτέα εἴρω.'
Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'Τειρεσίη, τὰ μὲν ἄρ που ἐπέκλωσαν θεοὶ αὐτοί.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
μητρὸς τήνδ' ὁρόω ψυχὴν κατατεθνηυίης·
ἡ δ' ἀκέουσ' ἧσται σχεδὸν αἵματος, οὐδ' ἑὸν υἱὸν

ἔτλη ἐσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι.
εἰπὲ, ἄναξ, πῶς κέν με ἀναγνοίη τὸν ἐόντα;'
Ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
'ῥηΐδιόν τοι ἔπος ἐρέω καὶ ἐνὶ φρεσὶ θήσω·
ὅν τινα μέν κεν ἐᾷς νεκύων κατατεθνηώτων
αἵματος ἆσσον ἴμεν, ὁ δέ τοι νημερτὲς ἐνίψει·
ᾧ δέ κ' ἐπιφθονέοις, ὁ δέ τοι πάλιν εἶσιν ὀπίσσω.'
Ὣς φαμένη ψυχὴ μὲν ἔβη δόμον Ἄϊδος εἴσω
Τειρεσίαο ἄνακτος, ἐπεὶ κατὰ θέσφατ' ἔλεξεν·

Next comes the ghost of Anticleia, mother of Odysseus.

αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὄφρ' ἐπὶ μήτηρ
ἤλυθε καὶ πίεν αἷμα κελαινεφές· αὐτίκα δ' ἔγνω,
καί μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
'Τέκνον ἐμὸν, πῶς ἦλθες ὑπὸ ζόφον ἠερόεντα
ζωὸς ἐών; χαλεπὸν δὲ τάδε ζωοῖσιν ὁρᾶσθαι.
[μέσσῳ γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα,
Ὠκεανὸς μὲν πρῶτα, τὸν οὔ πως ἔστι περῆσαι
πεζὸν ἐόντ', ἢν μή τις ἔχῃ εὐεργέα νῆα.]
ἦ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ' ἱκάνεις
νηΐ τε καὶ ἑτάροισι πολὺν χρόνον; οὐδέ πω ἦλθες
εἰς Ἰθάκην, οὐδ' εἶδες ἐνὶ μεγάροισι γυναῖκα;'
Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'μῆτερ ἐμὴ, χρειώ με κατήγαγεν εἰς Ἀΐδαο
ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο·
οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιΐδος, οὐδέ πω ἁμῆς
γῆς ἐπέβην, ἀλλ' αἰὲν ἔχων ἀλάλημαι ὀϊζὺν,
ἐξ οὗ τὰ πρώτισθ' ἑπόμην Ἀγαμέμνονι δίῳ
Ἴλιον εἰς εὔπωλον, ἵνα Τρώεσσι μαχοίμην.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
τίς νύ σε Κὴρ ἐδάμασσε τανηλεγέος θανάτοιο;
ἦ δολιχὴ νοῦσος; ἦ Ἄρτεμις ἰοχέαιρα

οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν;
εἰπὲ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον,
ἢ ἔτι πὰρ κείνοισιν ἐμὸν γέρας, ἦέ τις ἤδη
ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι.
εἰπὲ δέ μοι μνηστῆς ἀλόχου βουλήν τε νόον τε,
ἠὲ μένει παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσει
ἦ ἤδη μιν ἔγημεν Ἀχαιῶν ὅς τις ἄριστος.'
Ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ·
'καὶ λίην κείνη γε μένει τετληότι θυμῷ
σοῖσιν ἐνὶ μεγάροισιν· ὀιζυραὶ δέ οἱ αἰεὶ
φθίνουσιν νύκτες τε καὶ ἤματα δακρυχεούσῃ.
σὸν δ' οὔ πώ τις ἔχει καλὸν γέρας, ἀλλὰ ἕκηλος
Τηλέμαχος τεμένεα νέμεται καὶ δαῖτας ἐίσας
δαίνυται, ἃς ἐπέοικε δικασπόλον ἄνδρ' ἀλεγύνειν·
πάντες γὰρ καλέουσι. πατὴρ δὲ σὸς αὐτόθι μίμνει
ἀγρῷ, οὐδὲ πόλινδε κατέρχεται· οὐδέ οἱ εὐναὶ
δέμνια καὶ χλαῖναι καὶ ῥήγεα σιγαλόεντα,
ἀλλ' ὅ γε χεῖμα μὲν εὕδει ὅθι δμῶες ἐνὶ οἴκῳ
ἐν κόνι ἄγχι πυρός, κακὰ δὲ χροῒ εἵματα εἷται·
αὐτὰρ ἐπὴν ἔλθῃσι θέρος τεθαλυῖά τ' ὀπώρη,
πάντῃ οἱ κατὰ γουνὸν ἀλωῆς οἰνοπέδοιο
φύλλων κεκλιμένων χθαμαλαὶ βεβλήαται εὐναί·
ἔνθ' ὅ γε κεῖτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει
σὸν νόστον ποθέων· χαλεπὸν δ' ἐπὶ γῆρας ἱκάνει.
οὕτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπον·
οὔτ' ἐμέ γ' ἐν μεγάροισιν ἐύσκοπος ἰοχέαιρα
οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν,
οὔτε τις οὖν μοι νοῦσος ἐπήλυθεν, ἥ τε μάλιστα
τηκεδόνι στυγερῇ μελέων ἐξείλετο θυμόν·
ἀλλά με σός τε πόθος σά τε μήδεα φαίδιμ' Ὀδυσσεῦ,
σή τ' ἀγανοφροσύνη μελιηδέα θυμὸν ἀπηύρα.'
Ὣς ἔφατ', αὐτὰρ ἐγώ γ' ἔθελον φρεσὶ μερμηρίξας

μητρὸς ἐμῆς ψυχὴν ἑλέειν κατατεθνηυίης.
τρὶς μὲν ἐφωρμήθην, ἑλέειν τέ με θυμὸς ἀνώγει,
τρὶς δέ μοι ἐκ χειρῶν σκιῇ εἴκελον ἢ καὶ ὀνείρῳ
ἔπτατ'· ἐμοὶ δ' ἄχος ὀξὺ γενέσκετο κηρόθι μᾶλλον,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
'Μῆτερ ἐμή, τί νύ μ' οὐ μίμνεις ἑλέειν μεμαῶτα,
ὄφρα καὶ εἰν 'Αίδαο φίλας περὶ χεῖρε βαλόντε
ἀμφοτέρω κρυεροῖο τεταρπώμεσθα γόοιο;
ἦ τί μοι εἴδωλον τόδ' ἀγαυὴ Περσεφόνεια
ὤτρυν', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω;'
῝Ως ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ·
'ὤ μοι, τέκνον ἐμόν, περὶ πάντων κάμμορε φωτῶν,
οὔ τί σε Περσεφόνεια, Διὸς θυγάτηρ, ἀπαφίσκει,
ἀλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνῃσιν·
οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἶνες ἔχουσιν,
ἀλλὰ τὰ μέν τε πυρὸς κρατερὸν μένος αἰθομένοιο
δαμνᾷ, ἐπεί κε πρῶτα λίπῃ λεύκ' ὀστέα θυμός,
ψυχὴ δ' ἠύτ' ὄνειρος ἀποπταμένη πεπότηται.
ἀλλὰ φόωσδε τάχιστα λιλαίεο· ταῦτα δὲ πάντα
ἴσθ', ἵνα καὶ μετόπισθε τεῇ εἴπῃσθα γυναικί.'

The ghosts of famous women, wives and daughters of heroes.

Νῶι μὲν ὣς ἐπέεσσιν ἀμειβόμεθ', αἱ δὲ γυναῖκες
ἤλυθον, ὤτρυνεν γὰρ ἀγαυὴ Περσεφόνεια,
ὅσσαι ἀριστήων ἄλοχοι ἔσαν ἠδὲ θύγατρες.
αἱ δ' ἀμφ' αἷμα κελαινὸν ἀολλέες ἠγερέθοντο,
αὐτὰρ ἐγὼ βούλευον ὅπως ἐρέοιμι ἑκάστην.
ἥδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή·
σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ
οὐκ εἴων πιέειν ἅμα πάσας αἷμα κελαινόν.
αἱ δὲ προμνηστῖναι ἐπήισαν, ἠδὲ ἑκάστη
ὃν γόνον ἐξαγόρευεν· ἐγὼ δ' ἐρέεινον ἁπάσας.

Tyro.

Ἔνθ' ἦ τοι πρώτην Τυρὼ ἴδον εὐπατέρειαν,
ἣ φάτο Σαλμωνῆος ἀμύμονος ἔκγονος εἶναι,
φῆ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδαο·
ἣ ποταμοῦ ἠράσσατ', Ἐνιπῆος θείοιο,
ὃς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἵησι,
καί ῥ' ἐπ' Ἐνιπῆος πωλέσκετο καλὰ ῥέεθρα.
τῷ δ' ἄρ' ἐεισάμενος γαιήοχος ἐννοσίγαιος
ἐν προχοῇς ποταμοῦ παρελέξατο δινήεντος·
πορφύρεον δ' ἄρα κῦμα περιστάθη, οὔρεϊ ἶσον,
κυρτωθέν, κρύψεν δὲ θεὸν θνητήν τε γυναῖκα.
[λῦσε δὲ παρθενίην ζώνην, κατὰ δ' ὕπνον ἔχευεν.]
αὐτὰρ ἐπεί ῥ' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
'Χαῖρε, γύναι, φιλότητι, περιπλομένου δ' ἐνιαυτοῦ
τέξεαι ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφώλιοι εὐναὶ
ἀθανάτων· σὺ δὲ τοὺς κομέειν ἀτιταλλέμεναί τε.
νῦν δ' ἔρχευ πρὸς δῶμα, καὶ ἴσχεο μηδ' ὀνομήνῃς·
αὐτὰρ ἐγώ τοί εἰμι Ποσειδάων ἐνοσίχθων.'
Ὣς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
ἡ δ' ὑποκυσαμένη Πελίην τέκε καὶ Νηλῆα,
τὼ κρατερὼ θεράποντε Διὸς μεγάλοιο γενέσθην
ἀμφοτέρω· Πελίης μὲν ἐν εὐρυχόρῳ Ἰαωλκῷ
ναῖε πολύῤῥηνος, ὁ δ' ἄρ' ἐν Πύλῳ ἠμαθόεντι.
τοὺς δ' ἑτέρους Κρηθῆι τέκεν βασίλεια γυναικῶν.
Αἴσονά τ' ἠδὲ Φέρητ' Ἀμυθάονά θ' ἱππιοχάρμην.

Antiope.

Τὴν δὲ μέτ' Ἀντιόπην ἴδον, Ἀσωποῖο θύγατρα,
ἣ δὴ καὶ Διὸς εὔχετ' ἐν ἀγκοίνῃσιν ἰαῦσαι,
καί ῥ' ἔτεκεν δύο παῖδ', Ἀμφίονά τε Ζῆθόν τε,
οἳ πρῶτοι Θήβης ἕδος ἔκτισαν ἑπταπύλοιο,

πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γ' ἐδύναντο
ναιέμεν εὐρύχορον Θήβην, κρατερώ περ ἐόντε.

Alcmena and Megara.

Τὴν δὲ μέτ' Ἀλκμήνην ἴδον, Ἀμφιτρύωνος ἄκοιτιν,
ἥ ῥ' Ἡρακλῆα θρασυμέμνονα θυμολέοντα
γείνατ' ἐν ἀγκοίνῃσι Διὸς μεγάλοιο μιγεῖσα·
καὶ Μεγάρην, Κρείοντος ὑπερθύμοιο θύγατρα,
τὴν ἔχεν Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρής.

Epicasta.

Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,
ἣ μέγα ἔργον ἔρεξεν ἀιδρείῃσι νόοιο,
γημαμένη ᾧ υἷι· ὁ δ' ὃν πατέρ' ἐξεναρίξας
γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.
ἀλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχων
Καδμείων ἤνασσε θεῶν ὀλοὰς διὰ βουλάς·
ἡ δ' ἔβη εἰς Ἀίδαο πυλάρταο κρατεροῖο,
ἁψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάθρου,
ᾧ ἄχεϊ σχομένη· τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω
πολλὰ μάλ', ὅσσα τε μητρὸς Ἐρινύες ἐκτελέουσι.

Chloris.

Καὶ Χλῶριν εἶδον περικαλλέα, τήν ποτε Νηλεὺς
γῆμεν ἑὸν διὰ κάλλος, ἐπεὶ πόρε μυρία ἕδνα,
ὁπλοτάτην κούρην Ἀμφίονος Ἰασίδαο,
ὅς ποτ' ἐν Ὀρχομενῷ Μινυείῳ ἶφι ἄνασσεν·
ἡ δὲ Πύλου βασίλευε, τέκεν δέ οἱ ἀγλαὰ τέκνα,
Νέστορά τε Χρομίον τε Περικλύμενόν τ' ἀγέρωχον.
τοῖσι δ' ἐπ' ἰφθίμην Πηρὼ τέκε, θαῦμα βροτοῖσι,
τὴν πάντες μνώοντο περικτίται· οὐδέ τι Νηλεὺς
τῷ ἐδίδου ὃς μὴ ἕλικας βόας εὐρυμετώπους
ἐκ Φυλάκης ἐλάσειε βίης Ἰφικληείης

ἀργαλέας· τὰς δ' οἶος ὑπέσχετο μάντις ἀμύμων
ἐξελάαν· χαλεπὴ δὲ θεοῦ κατὰ μοῖρα πέδησε,
δεσμοί τ' ἀργαλέοι καὶ βουκόλοι ἀγροιῶται.
ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεῦντο
ἂψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὧραι,
καὶ τότε δή μιν ἔλυσε βίη Ἰφικληείη,
θέσφατα πάντ' εἰπόντα· Διὸς δ' ἐτελείετο βουλή.

Leda, Iphimedeia and many others.

Καὶ Λήδην εἶδον, τὴν Τυνδαρέου παράκοιτιν,
ἥ ῥ' ὑπὸ Τυνδαρέῳ *κρατερόφρονε γείνατο παῖδε,*
Κάστορά *θ' ἱππόδαμον καὶ πὺξ ἀγαθὸν* Πολυδεύκεα,
τοὺς ἄμφω ζωοὺς κατέχει φυσίζοος αἶα·
οἳ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες
ἄλλοτε μὲν ζώουσ' ἑτερήμεροι, ἄλλοτε δ' αὖτε
τεθνᾶσιν· τιμὴν δὲ λελόγχασιν ἶσα θεοῖσι.
Τὴν δὲ μέτ' Ἰφιμέδειαν, Ἀλωῆος παράκοιτιν,
εἴσιδον, ἣ δὴ φάσκε Ποσειδάωνι *μιγῆναι,*
καί ῥ' ἔτεκεν δύο παῖδε, μινυνθαδίω δὲ γενέσθην,
Ὦτόν *τ' ἀντίθεον τηλεκλειτόν τ'* Ἐφιάλτην,
οὓς δὴ μηκίστους θρέψε ζείδωρος ἄρουρα
καὶ πολὺ καλλίστους μετά γε κλυτὸν Ὠρίωνα·
ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχεες ἦσαν
εὖρος, ἀτὰρ μῆκός γε γενέσθην ἐννεόργυιοι.
οἵ ῥα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ
φυλόπιδα στήσειν πολυάικος πολέμοιο.
Ὄσσαν *ἐπ'* Οὐλύμπῳ *μέμασαν θέμεν, αὐτὰρ ἐπ'* Ὄσσῃ
Πήλιον *εἰνοσίφυλλον, ἵν' οὐρανὸς ἀμβατὸς εἴη.*
καί νύ κεν ἐξετέλεσσαν, εἰ ἥβης μέτρον ἵκοντο·
ἀλλ' ὄλεσεν Διὸς υἱὸς, ὃν ἠύκομος τέκε Λητὼ,
ἀμφοτέρω, πρίν σφωιν ὑπὸ κροτάφοισιν ἰούλους
ἀνθῆσαι πυκάσαι τε γένυς εὐανθέι λάχνῃ.

Φαίδρην τε Πρόκριν τε ἴδον καλήν τ' Ἀριάδνην,
κούρην Μίνωος ὀλοόφρονος, ἥν ποτε Θησεὺς
ἐκ Κρήτης ἐς γουνὸν Ἀθηνάων ἱεράων
ἦγε μέν, οὐδ' ἀπόνητο· πάρος δέ μιν Ἄρτεμις ἔκτα
Δίῃ ἐν ἀμφιρύτῃ Διονύσου μαρτυρίῃσι.
Μαῖράν τε Κλυμένην τε ἴδον στυγερήν τ' Ἐριφύλην,
ἣ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήεντα.
πάσας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
ὅσσας ἡρώων ἀλόχους ἴδον ἠδὲ θύγατρας·
πρὶν γάρ κεν καὶ νὺξ φθῖτ' ἄμβροτος. ἀλλὰ καὶ ὥρη
εὕδειν, ἢ ἐπὶ νῆα θοὴν ἐλθόντ' ἐς ἑταίρους
ἢ αὐτοῦ· πομπὴ δὲ θεοῖς ὑμῖν τε μελήσει.'
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
κηληθμῷ δ' ἔσχοντο κατὰ μέγαρα σκιόεντα.
τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων·
'Φαίηκες, πῶς ὔμμιν ἀνὴρ ὅδε φαίνεται εἶναι
εἶδός τε μέγεθός τε ἰδὲ φρένας ἔνδον ἐίσας;
ξεῖνος δ' αὖτ' ἐμός ἐστιν, ἕκαστος δ' ἔμμορε τιμῆς·
τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα
οὕτω χρηίζοντι κολούετε· πολλὰ γὰρ ὔμμιν
κτήματ' ἐνὶ μεγάροισι θεῶν ἰότητι κέονται.'
Τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἐχένηος,
[ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν]
'Ὦ φίλοι, οὐ μὰν ἡμὶν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης
μυθεῖται βασίλεια περίφρων· ἀλλὰ πίθεσθε.
Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε.'
Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
'τοῦτο μὲν οὕτω δὴ ἔσται ἔπος, αἴ κεν ἐγώ γε
ζωὸς Φαιήκεσσι φιληρέτμοισιν ἀνάσσω·
ξεῖνος δὲ τλήτω, μάλα περ νόστοιο χατίζων,
ἔμπης οὖν ἐπιμεῖναι ἐς αὔριον, εἰς ὅ κε πᾶσαν
δωτίνην τελέσω· πομπὴ δ' ἄνδρεσσι μελήσει

πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ δήμῳ.'
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
'Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
εἴ με καὶ εἰς ἐνιαυτὸν ἀνώγοιτ' αὐτόθι μίμνειν,
πομπήν τ' ὀτρύνοιτε καὶ ἀγλαὰ δῶρα διδοῖτε,
καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον εἴη,
πλειοτέρῃ σὺν χειρὶ φίλην ἐς πατρίδ' ἱκέσθαι·
καί κ' αἰδοιότερος καὶ φίλτερος ἀνδράσιν εἴην
πᾶσιν, ὅσοι μ' Ἰθάκηνδε ἰδοίατο νοστήσαντα.'
Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·

Alcinous asks if the ghosts of the Trojan heroes appeared.

'ὦ Ὀδυσεῦ, τὸ μὲν οὔ τί σ' ἐίσκομεν εἰσορόωντες
ἠπεροπῆά τ' ἔμεν καὶ ἐπίκλοπον, οἷά τε πολλοὺς
βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους
ψεύδεά τ' ἀρτύνοντας, ὅθεν κέ τις οὐδὲ ἴδοιτο·
σοὶ δ' ἔπι μὲν μορφὴ ἐπέων, ἔνι δὲ φρένες ἐσθλαί,
μῦθον δ' ὡς ὅτ' ἀοιδὸς ἐπισταμένως κατέλεξας,
πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
εἴ τινας ἀντιθέων ἑτάρων ἴδες, οἵ τοι ἅμ' αὐτῷ
Ἴλιον εἰς ἅμ' ἕποντο καὶ αὐτοῦ πότμον ἐπέσπον.
νὺξ δ' ἥδε μάλα μακρὴ ἀθέσφατος· οὐδέ πω ὥρη
εὕδειν ἐν μεγάρῳ· σὺ δέ μοι λέγε θέσκελα ἔργα.
καί κεν ἐς ἠῶ δῖαν ἀνασχοίμην, ὅτε μοι σὺ
τλαίης ἐν μεγάρῳ τὰ σὰ κήδεα μυθήσασθαι.'
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
'Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
ὥρη μὲν πολέων μύθων, ὥρη δὲ καὶ ὕπνου·
εἰ δ' ἔτ' ἀκουέμεναί γε λιλαίεαι, οὐκ ἂν ἐγώ γε
τούτων σοι φθονέοιμι καὶ οἰκτρότερ' ἄλλ' ἀγορεῦσαι,
κήδε' ἐμῶν ἑτάρων, οἳ δὴ μετόπισθεν ὄλοντο,

οἳ Τρώων μὲν ὑπεξέφυγον στονόεσσαν ἀυτὴν,
ἐν νόστῳ δ' ἀπόλοντο κακῆς ἰότητι γυναικός.

Odysseus tells how he saw Agamemnon and learned his fate.

Αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλυδις ἄλλην
ἁγνὴ Περσεφόνεια γυναικῶν θηλυτεράων,
ἦλθε δ' ἐπὶ ψυχὴ 'Αγαμέμνονος 'Ατρεΐδαο
ἀχνυμένη· περὶ δ' ἄλλαι ἀγηγέραθ', ὅσσοι ἅμ' αὐτῷ
οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐπέσπον.
ἔγνω δ' αἶψ' ἐμὲ κεῖνος, ἐπεὶ πίεν αἷμα κελαινόν·
κλαῖε δ' ὅ γε λιγέως, θαλερὸν κατὰ δάκρυον εἴβων,
πιτνὰς εἰς ἐμὲ χεῖρας, ὀρέξασθαι μενεαίνων·
ἀλλ' οὐ γάρ οἱ ἔτ' ἦν ἲς ἔμπεδος οὐδέ τι κῖκυς,
οἵη περ πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσι.
τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
'Ατρεΐδη κύδιστε, ἄναξ ἀνδρῶν, 'Αγάμεμνον,
τίς νύ σε κὴρ ἐδάμασσε τανηλεγέος θανάτοιο;
ἦέ σέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν
ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀυτμὴν,
ἦέ σ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου
βοῦς περιταμνόμενον ἠδ' οἰῶν πώεα καλὰ,
ἠὲ περὶ πτόλιος μαχεούμενον ἠδὲ γυναικῶν;'
῟Ως ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
'διογενὲς Λαερτιάδη, πολυμήχαν' 'Οδυσσεῦ,
οὔτ' ἐμέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν,
ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀυτμὴν,
οὔτε μ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου,
ἀλλά μοι Αἴγισθος τεύξας θάνατόν τε μόρον τε
ἔκτα σὺν οὐλομένῃ ἀλόχῳ, οἶκόνδε καλέσσας,
δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ.

ὣς θάνον οἰκτίστῳ θανάτῳ· περὶ δ' ἄλλοι ἑταῖροι
νωλεμέως κτείνοντο, σύες ὣς ἀργιόδοντες,
οἵ ῥά τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο
ἢ γάμῳ ἢ ἐράνῳ ἢ εἰλαπίνῃ τεθαλυίῃ.
ἤδη μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας,
μουνὰξ κτεινομένων καὶ ἐνὶ κρατερῇ ὑσμίνῃ·
ἀλλά κε κεῖνα μάλιστα ἰδὼν ὀλοφύραο θυμῷ,
ὡς ἀμφὶ κρητῆρα τραπέζας τε πληθούσας
κείμεθ' ἐνὶ μεγάρῳ, δάπεδον δ' ἅπαν αἵματι θῦεν.
οἰκτροτάτην δ' ἤκουσα ὄπα Πριάμοιο θυγατρὸς,
Κασσάνδρης, τὴν κτεῖνε Κλυταιμνήστρη δολόμητις
ἀμφ' ἐμοί· αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας ἀείρων
βάλλον ἀποθνήσκων περὶ φασγάνῳ· ἡ δὲ κυνῶπις
νοσφίσατ', οὐδέ μοι ἔτλη ἰόντι περ εἰς Ἀίδαο
χερσὶ κατ' ὀφθαλμοὺς ἑλέειν σύν τε στόμ' ἐρεῖσαι.
ὣς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικὸς
[ἥ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάληται]·
οἷον δὴ καὶ κείνη ἐμήσατο ἔργον ἀεικὲς,
κουριδίῳ τεύξασα πόσει φόνον. ἦ τοι ἔφην γε
ἀσπάσιος παίδεσσιν ἰδὲ δμώεσσιν ἐμοῖσιν
οἴκαδ' ἐλεύσεσθαι· ἡ δ' ἔξοχα λυγρὰ ἰδυῖα
οἷ τε κατ' αἶσχος ἔχευε καὶ ἐσσομένῃσιν ὀπίσσω
θηλυτέρῃσι γυναιξὶ, καὶ ἥ κ' εὐεργὸς ἔῃσιν.'
  Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'ὢ πόποι, ἦ μάλα δὴ γόνον Ἀτρέος εὐρύοπα Ζεὺς
ἐκπάγλως ἤχθηρε γυναικείας διὰ βουλὰς
ἐξ ἀρχῆς· Ἑλένης μὲν ἀπωλόμεθ' εἵνεκα πολλοὶ,
σοὶ δὲ Κλυταιμνήστρη δόλον ἤρτυε τηλόθ' ἐόντι.'
  Ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
'τῷ νῦν μήποτε καὶ σὺ γυναικί περ ἤπιος εἶναι·
μηδ' οἱ μῦθον ἅπαντα πιφαυσκέμεν, ὅν κ' εὖ εἰδῇς,
ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.

ἀλλ' οὐ σοί γ', Ὀδυσεῦ, φόνος ἔσσεται ἔκ γε γυναικός·
λίην γὰρ πινυτή τε καὶ εὖ φρεσὶ μήδεα οἶδε
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια.
ἦ μέν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς
ἐρχόμενοι πόλεμόνδε· πάις δέ οἱ ἦν ἐπὶ μαζῷ
νήπιος, ὅς που νῦν γε μετ' ἀνδρῶν ἵζει ἀριθμῷ,
ὄλβιος· ἦ γὰρ τόν γε πατὴρ φίλος ὄψεται ἐλθών,
καὶ κεῖνος πατέρα προσπτύξεται, ἣ θέμις ἐστίν.
ἡ δ' ἐμὴ οὐδέ περ υἷος ἐνιπλησθῆναι ἄκοιτις
ὀφθαλμοῖσιν ἔασε· πάρος δέ με πέφνε καὶ αὐτόν.
[ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσι·
κρύβδην, μηδ' ἀναφανδά, φίλην ἐς πατρίδα γαῖαν
νῆα κατισχέμεναι· ἐπεὶ οὐκέτι πιστὰ γυναιξίν.]
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
εἴ που ἔτι ζώοντος ἀκούετε παιδὸς ἐμοῖο,
ἤ που ἐν Ὀρχομενῷ, ἢ ἐν Πύλῳ ἠμαθόεντι,
ἤ που πὰρ Μενελάῳ ἐνὶ Σπάρτῃ εὐρείῃ·
οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀρέστης.'
  Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'Ἀτρεΐδη, τί με ταῦτα διείρεαι; οὐδέ τι οἶδα,
ζώει ὅ γ' ἦ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν.'
  Νῶι μὲν ὣς ἐπέεσσιν ἀμειβομένω στυγεροῖσιν
ἕσταμεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες·
ἦλθε δ' ἐπὶ ψυχὴ Πηληιάδεω Ἀχιλῆος
καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο
Αἴαντός θ', ὃς ἄριστος ἔην εἶδός τε δέμας τε
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα.

Odysseus talks with the ghost of Achilles.

ἔγνω δὲ ψυχή με ποδώκεος Αἰακίδαο,
καί ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
  'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,

σχέτλιε, τίπτ' ἔτι μεῖζον ἐνὶ φρεσὶ μήσεαι ἔργον;
πῶς ἔτλης Ἄϊδόσδε κατελθέμεν, ἔνθα τε νεκροὶ
ἀφραδέες ναίουσι, βροτῶν εἴδωλα καμόντων;'
  Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
ἦλθον Τειρεσίαο κατὰ χρέος, εἴ τινα βουλὴν
εἴποι, ὅπως Ἰθάκην ἐς παιπαλόεσσαν ἱκοίμην·
οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιΐδος, οὐδέ πω ἁμῆς
γῆς ἐπέβην, ἀλλ' αἰὲν ἔχω κακά· σεῖο δ', Ἀχιλλεῦ,
οὔ τις ἀνὴρ προπάροιθε μακάρτατος οὔτ' ἄρ' ὀπίσσω.
πρὶν μὲν γάρ σε ζωὸν ἐτίομεν ἶσα θεοῖσιν
Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσιν
ἐνθάδ' ἐών· τῷ μή τι θανὼν ἀκαχίζευ, Ἀχιλλεῦ.'
  Ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
'μὴ δή μοι θάνατόν γε παραύδα, φαίδιμ' Ὀδυσσεῦ.
βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλῳ,
ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίοτος πολὺς εἴη,
ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.
ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγαυοῦ μῦθον ἐνίσπες,
ἢ ἕπετ' ἐς πόλεμον πρόμος ἔμμεναι ἦε καὶ οὐκί.
εἰπὲ δέ μοι, Πηλῆος ἀμύμονος εἴ τι πέπυσσαι,
ἢ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν,
ἦ μιν ἀτιμάζουσιν ἀν' Ἑλλάδα τε Φθίην τε,
οὕνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε.
οὐ γὰρ ἐγὼν ἐπαρωγὸς ὑπ' αὐγὰς ἠελίοιο,
τοῖος ἐὼν οἷός ποτ' ἐνὶ Τροίῃ εὐρείῃ
πέφνον λαὸν ἄριστον, ἀμύνων Ἀργείοισιν.
εἰ τοιόσδ' ἔλθοιμι μίνυνθά περ ἐς πατέρος δῶ,
τῷ κέ τεῳ στύξαιμι μένος καὶ χεῖρας ἀάπτους,
οἳ κεῖνον βιόωνται ἐέργουσίν τ' ἀπὸ τιμῆς.'
  Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'ἦ τοι μὲν Πηλῆος ἀμύμονος οὔ τι πέπυσμαι,

αὐτάρ τοι παιδός γε Νεοπτολέμοιο φίλοιο
πᾶσαν ἀληθείην μυθήσομαι, ὥς με κελεύεις·
αὐτὸς γάρ μιν ἐγὼ κοίλης ἐπὶ νηὸς ἐίσης
ἤγαγον ἐκ Σκύρου μετ' ἐυκνήμιδας Ἀχαιούς.
ἦ τοι ὅτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλάς,
αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων·
Νέστωρ τ' ἀντίθεος καὶ ἐγὼ νικάσκομεν οἴω.
αὐτὰρ ὅτ' ἐν πεδίῳ Τρώων μαρνοίμεθα χαλκῷ,
οὔποτ' ἐνὶ πληθυῖ μένεν ἀνδρῶν οὐδ' ἐν ὁμίλῳ,
ἀλλὰ πολὺ προθέεσκε, τὸ ὃν μένος οὐδενὶ εἴκων·
πολλοὺς δ' ἄνδρας ἔπεφνεν ἐν αἰνῇ δηιοτῆτι.
πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
ὅσσον λαὸν ἔπεφνεν ἀμύνων Ἀργείοισιν,
ἀλλ' οἷον τὸν Τηλεφίδην κατενήρατο χαλκῷ,
ἥρω' Εὐρύπυλον· πολλοὶ δ' ἀμφ' αὐτὸν ἑταῖροι
Κήτειοι κτείνοντο γυναίων εἵνεκα δώρων.
κεῖνον δὴ κάλλιστον ἴδον μετὰ Μέμνονα δῖον.
αὐτὰρ ὅτ' εἰς ἵππον κατεβαίνομεν, ὃν κάμ' Ἐπειός,
Ἀργείων οἱ ἄριστοι, ἐμοὶ δ' ἐπὶ πάντ' ἐτέταλτο,
[ἠμὲν ἀνακλῖναι πυκινὸν λόχον ἠδ' ἐπιθεῖναι·]
ἔνθ' ἄλλοι Δαναῶν ἡγήτορες ἠδὲ μέδοντες
δάκρυά τ' ὠμόργνυντο τρέμον θ' ὑπὸ γυῖα ἑκάστου·
κεῖνον δ' οὔ ποτε πάμπαν ἐγὼν ἴδον ὀφθαλμοῖσιν
οὔτ' ὠχρήσαντα χρόα κάλλιμον οὔτε παρειῶν
δάκρυ' ὀμορξάμενον· ὁ δέ με μάλα πόλλ' ἱκέτευεν
ἱππόθεν ἐξέμεναι, ξίφεος δ' ἐπεμαίετο κώπην
καὶ δόρυ χαλκοβαρές, κακὰ δὲ Τρώεσσι μενοίνα.
ἀλλ' ὅτε δὴ Πριάμοιο πόλιν διεπέρσαμεν αἰπήν,
μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινεν
ἀσκηθής, οὔτ' ἂρ βεβλημένος ὀξέι χαλκῷ
οὔτ' αὐτοσχεδίην οὐτασμένος, οἷά τε πολλὰ
γίγνεται ἐν πολέμῳ· ἐπιμὶξ δέ τε μαίνεται Ἄρης.'

῝Ως ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο
φοίτα μακρὰ βιβᾶσα κατ' ἀσφοδελὸν λειμῶνα,
γηθοσύνη ὅ οἱ υἱὸν ἔφην ἀριδείκετον εἶναι.

The ghost of Ajax turns away in angry silence.

Αἱ δ' ἄλλαι ψυχαὶ νεκύων κατατεθνηώτων
ἕστασαν ἀχνύμεναι, εἴροντο δὲ κήδε' ἑκάστη.
οἴη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο
νόσφιν ἀφεστήκει, κεχολωμένη εἵνεκα νίκης,
τήν μιν ἐγὼ νίκησα δικαζόμενος παρὰ νηυσὶ
τεύχεσιν ἀμφ' Ἀχιλῆος· ἔθηκε δὲ πότνια μήτηρ.
[παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.]
ὡς δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλῳ·
τοίην γὰρ κεφαλὴν ἕνεκ' αὐτῶν γαῖα κατέσχεν,
Αἴανθ', ὃς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα.
τὸν μὲν ἐγὼν ἐπέεσσι προσηύδων μειλιχίοισιν·
'Αἶαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες
οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλου εἵνεκα τευχέων
οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισι,
τοῖος γάρ σφιν πύργος ἀπώλεο· σεῖο δ' Ἀχαιοὶ
ἶσον Ἀχιλλῆος κεφαλῇ Πηληιάδαο
ἀχνύμεθα φθιμένοιο διαμπερές· οὐδέ τις ἄλλος
αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητάων
ἐκπάγλως ἤχθηρε, τεῒν δ' ἐπὶ μοῖραν ἔθηκεν.
ἀλλ' ἄγε δεῦρο, ἄναξ, ἵν' ἔπος καὶ μῦθον ἀκούσῃς
ἡμέτερον· δάμασον δὲ μένος καὶ ἀγήνορα θυμόν.'
῝Ως ἐφάμην, ὁ δέ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας
ψυχὰς εἰς Ἔρεβος νεκύων κατατεθνηώτων.
ἔνθα χ' ὅμως προσέφη κεχολωμένος, ἤ κεν ἐγὼ τόν·
ἀλλά μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φίλοισι
τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνηώτων.

The ghosts of Minos, Orion, Tantalus and Sisyphus.

Ἔνθ' ἦ τοι Μίνωα ἴδον, Διὸς ἀγλαὸν υἱόν,
χρύσεον σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσσιν,
ἥμενον· οἱ δέ μιν ἀμφὶ δίκας εἴροντο ἄνακτα,
ἥμενοι ἑσταότες τε, κατ' εὐρυπυλὲς Ἄϊδος δῶ.
Τὸν δὲ μέτ' Ὠρίωνα πελώριον εἰσενόησα
θῆρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα,
τοὺς αὐτὸς κατέπεφνεν ἐν οἰοπόλοισιν ὄρεσσι,
χερσὶν ἔχων ῥόπαλον παγχάλκεον, αἰὲν ἀαγές.
Καὶ Τιτυὸν εἶδον, Γαίης ἐρικυδέος υἱόν,
κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα,
γῦπε δέ μιν ἑκάτερθε παρημένω ἧπαρ ἔκειρον,
δέρτρον ἔσω δύνοντες· ὁ δ' οὐκ ἀπαμύνετο χερσί·
Λητὼ γὰρ ἕλκησε, Διὸς κυδρὴν παράκοιτιν,
Πυθώδ' ἐρχομένην διὰ καλλιχόρου Πανοπῆος.
Καὶ μὴν Τάνταλον εἰσεῖδον χαλέπ' ἄλγε' ἔχοντα,
ἑστεῶτ' ἐν λίμνῃ· ἡ δὲ προσέπλαζε γενείῳ·
στεῦτο δὲ διψάων, πιέειν δ' οὐκ εἶχεν ἑλέσθαι·
ὁσσάκι γὰρ κύψει' ὁ γέρων πιέειν μενεαίνων,
τοσσάχ' ὕδωρ ἀπολέσκετ' ἀναβροχέν, ἀμφὶ δὲ ποσσὶ
γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων.
δένδρεα δ' ὑψιπέτηλα κατὰ κρῆθεν χέε καρπόν,
ὄγχναι καὶ ῥοιαὶ καὶ μηλέαι ἀγλαόκαρποι
συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι·
τῶν ὁπότ' ἰθύσει' ὁ γέρων ἐπὶ χερσὶ μάσασθαι,
τὰς δ' ἄνεμος ῥίπτασκε ποτὶ νέφεα σκιόεντα.
Καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα,
λᾶαν βαστάζοντα πελώριον ἀμφοτέρῃσιν.
ἦ τοι ὁ μὲν σκηριπτόμενος χερσίν τε ποσίν τε
λᾶαν ἄνω ὤθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι
ἄκρον ὑπερβαλέειν, τότ' ἀποστρέψασκε κραταιΐς·

αὖτις ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής.
αὐτὰρ ὅ γ' ἂψ ὤσασκε τιταινόμενος, κατὰ δ' ἱδρὼς
ἔρρεεν ἐκ μελέων, κονίη δ' ἐκ κρατὸς ὀρώρει.

The ghost of Heracles.

Τὸν δὲ μέτ' εἰσενόησα βίην Ἡρακληείην,
εἴδωλον· αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσι
τέρπεται ἐν θαλίῃς καὶ ἔχει καλλίσφυρον Ἥβην
[παῖδα Διὸς μεγάλοιο καὶ Ἥρης χρυσοπεδίλου].
ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ὥς,
πάντοσ' ἀτυζομένων· ὁ δ' ἐρεμνῇ νυκτὶ ἐοικώς,
γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῆφιν ὀιστόν,
δεινὸν παπταίνων, αἰεὶ βαλέοντι ἐοικώς.
σμερδαλέος δέ οἱ ἀμφὶ περὶ στήθεσσιν ἀορτὴρ
χρύσεος ἦν τελαμών, ἵνα θέσκελα ἔργα τέτυκτο,
ἄρκτοι τ' ἀγρότεροί τε σύες χαροποί τε λέοντες,
ὑσμῖναί τε μάχαι τε φόνοι τ' ἀνδροκτασίαι τε.
μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσαιτο,
ὃς κεῖνον τελαμῶνα ἑῇ ἐγκάτθετο τέχνῃ.
ἔγνω δ' αὐτίκα κεῖνος, ἐπεὶ ἴδεν ὀφθαλμοῖσι,
καί μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
ἆ δείλ', ἦ τινὰ καὶ σὺ κακὸν μόρον ἡγηλάζεις,
ὅν περ ἐγὼν ὀχέεσκον ὑπ' αὐγὰς ἠελίοιο.
Ζηνὸς μὲν παῖς ἦα Κρονίονος, αὐτὰρ ὀιζὺν
εἶχον ἀπειρεσίην· μάλα γὰρ πολὺ χείρονι φωτὶ
δεδμήμην, ὁ δέ μοι χαλεποὺς ἐπετέλλετ' ἀέθλους.
καί ποτέ μ' ἐνθάδ' ἔπεμψε κύν' ἄξοντ'· οὐ γὰρ ἔτ' ἄλλον
φράζετο τοῦδέ γέ μοι χαλεπώτερον εἶναι ἄεθλον.
τὸν μὲν ἐγὼν ἀνένεικα καὶ ἤγαγον ἐξ Ἀίδαο·
Ἑρμείας δέ μ' ἔπεμψεν ἰδὲ γλαυκῶπις Ἀθήνη.'

Odysseus retires fearing he might see the Gorgon's head.

Ὣς εἰπὼν ὁ μὲν αὖτις ἔβη δόμον Ἄϊδος εἴσω,
αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ' ἔλθοι
ἀνδρῶν ἡρώων, οἳ δὴ τὸ πρόσθεν ὄλοντο.
καί νύ κ' ἔτι προτέρους ἴδον ἀνέρας, οὓς ἔθελόν περ·
[Θησέα Πειρίθοόν τε, θεῶν ἐρικυδέα τέκνα·]
ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν
ἠχῇ θεσπεσίῃ· ἐμὲ δὲ χλωρὸν δέος ᾕρει,
μή μοι Γοργείην κεφαλὴν δεινοῖο πελώρου
ἐξ Ἄϊδος πέμψειεν ἀγαυὴ Περσεφόνεια.
αὐτίκ' ἔπειτ' ἐπὶ νῆα κιὼν ἐκέλευον ἑταίρους
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον.
τὴν δὲ κατ' Ὠκεανὸν ποταμὸν φέρε κῦμα ῥόοιο,
πρῶτα μὲν εἰρεσίῃ, μετέπειτα δὲ κάλλιμος οὖρος.

ΟΔΥΣΣΕΙΑΣ Μ.

Σειρῆνες, Σκύλλα, Χάρυβδις, βόες Ἡλίου.

Return to Aeaea and burial of Elpenor.

Αὐτὰρ ἐπεὶ ποταμοῖο λίπεν ῥόον Ὠκεανοῖο
νηῦς, ἀπὸ δ' ἵκετο κῦμα θαλάσσης εὐρυπόροιο
νῆσόν τ' Αἰαίην, ὅθι τ' Ἠοῦς ἠριγενείης
οἰκία καὶ χοροί εἰσι καὶ ἀντολαὶ Ἠελίοιο,
νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἠῶ δῖαν.
  Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
δὴ τότ' ἐγὼν ἑτάρους προΐειν ἐς δώματα Κίρκης
οἰσέμεναι νεκρὸν Ἐλπήνορα τεθνηῶτα.
φιτροὺς δ' αἶψα ταμόντες, ὅθ' ἀκροτάτη πρόεχ' ἀκτή,
θάπτομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.
αὐτὰρ ἐπεὶ νεκρός τ' ἐκάη καὶ τεύχεα νεκροῦ,
τύμβον χεύαντες καὶ ἐπὶ στήλην ἐρύσαντες
πήξαμεν ἀκροτάτῳ τύμβῳ εὐῆρες ἐρετμόν.
  Ἡμεῖς μὲν τὰ ἕκαστα διείπομεν· οὐδ' ἄρα Κίρκην
ἐξ Ἀΐδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὦκα
ἦλθ' ἐντυναμένη· ἅμα δ' ἀμφίπολοι φέρον αὐτῇ
σῖτον καὶ κρέα πολλὰ καὶ αἴθοπα οἶνον ἐρυθρόν.
ἡ δ' ἐν μέσσῳ στᾶσα μετηύδα δῖα θεάων·
  'Σχέτλιοι, οἳ ζώοντες ὑπήλθετε δῶμ' Ἀΐδαο,

δισθανέες, ὅτε τ' ἄλλοι ἅπαξ θνήσκουσ' ἄνθρωποι.
ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον
αὖθι πανημέριοι· ἅμα δ' ἠοῖ φαινομένηφι
πλεύσεσθ'· αὐτὰρ ἐγὼ δείξω ὁδὸν ἠδὲ ἕκαστα
σημανέω, ἵνα μή τι κακοῤῥαφίῃ ἀλεγεινῇ
ἢ ἁλὸς ἢ ἐπὶ γῆς ἀλγήσετε πῆμα παθόντες.'
  Ὣς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγήνωρ.
ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηός,
ἡ δ' ἐμὲ χειρὸς ἑλοῦσα φίλων ἀπονόσφιν ἑταίρων
εἷσέ τε καὶ προσέλεκτο καὶ ἐξερέεινεν ἕκαστα·
αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα.
καὶ τότε δή μ' ἐπέεσσι προσηύδα πότνια Κίρκη·

Circe tells Odysseus of the dangers that beset his voyage:

  'Ταῦτα μὲν οὕτω πάντα πεπείρανται, σὺ δ' ἄκουσον,
ὥς τοι ἐγὼν ἐρέω, μνήσει δέ σε καὶ θεὸς αὐτός.
Σειρῆνας μὲν πρῶτον ἀφίξεαι, αἵ ῥά τε πάντας
ἀνθρώπους θέλγουσιν, ὅτις σφέας εἰσαφίκηται.
ὅς τις ἀιδρείῃ πελάσῃ καὶ φθόγγον ἀκούσῃ
Σειρήνων, τῷ δ' οὔ τι γυνὴ καὶ νήπια τέκνα
οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάνυνται,
ἀλλά τε Σειρῆνες λιγυρῇ θέλγουσιν ἀοιδῇ,
ἥμεναι ἐν λειμῶνι· πολὺς δ' ἀμφ' ὀστεόφιν θὶς
ἀνδρῶν πυθομένων, περὶ δὲ ῥινοὶ μινύθουσι.

how he must avoid the Sirens,

ἀλλὰ παρὲξ ἐλάαν, ἐπὶ δ' οὔατ' ἀλεῖψαι ἑταίρων
κηρὸν δεψήσας μελιηδέα, μή τις ἀκούσῃ
τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκουέμεν αἴ κ' ἐθέλῃσθα,

δησάντων σ' ἐν νηὶ θοῇ χεῖράς τε πόδας τε
ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω,
ὄφρα κε τερπόμενος ὄπ' ἀκούῃς Σειρήνοιιν.
εἰ δέ κε λίσσηαι ἑτάρους λῦσαί τε κελεύῃς,
οἱ δέ σ' ἔτι πλεόνεσσι τότ' ἐν δεσμοῖσι διδέντων.

and the perils of the passage by the Planctae.

Αὐτὰρ ἐπὴν δὴ τάς γε παρὲξ ἐλάσωσιν ἑταῖροι,
ἔνθα τοι οὐκέτ' ἔπειτα διηνεκέως ἀγορεύσω
ὁπποτέρη δή τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς
θυμῷ βουλεύειν· ἐρέω δέ τοι ἀμφοτέρωθεν.
ἔνθεν μὲν γὰρ πέτραι ἐπηρεφέες, προτὶ δ' αὐτὰς
κῦμα μέγα ῥοχθεῖ κυανώπιδος Ἀμφιτρίτης·
Πλαγκτὰς δ' ἤ τοι τάς γε θεοὶ μάκαρες καλέουσι.
τῇ μέν τ' οὐδὲ ποτητὰ παρέρχεται οὐδὲ πέλειαι
τρήρωνες, ταί τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν,
ἀλλά τε καὶ τῶν αἰὲν ἀφαιρεῖται λὶς πέτρη·
ἀλλ' ἄλλην ἐνίησι πατὴρ ἐναρίθμιον εἶναι.
τῇ δ' οὔ πω τις νηῦς φύγεν ἀνδρῶν, ἥ τις ἵκηται,
ἀλλά θ' ὁμοῦ πίνακάς τε νεῶν καὶ σώματα φωτῶν
κύμαθ' ἁλὸς φορέουσι πυρός τ' ὀλοοῖο θύελλαι.
οἴη δὴ κείνη γε παρέπλω ποντοπόρος νηῦς
Ἀργὼ πᾶσι μέλουσα, παρ' Αἰήταο πλέουσα·
καί νύ κε τὴν ἔνθ' ὦκα βάλεν μεγάλας ποτὶ πέτρας,
ἀλλ' Ἥρη παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἰήσων.

She tells him of the passage between Scylla and Charybdis,

Οἱ δὲ δύω σκόπελοι ὁ μὲν οὐρανὸν εὐρὺν ἱκάνει
ὀξείῃ κορυφῇ, νεφέλη δέ μιν ἀμφιβέβηκε
κυανέη· τὸ μὲν οὔ ποτ' ἐρωεῖ, οὐδέ ποτ' αἴθρη
κείνου ἔχει κορυφὴν οὔτ' ἐν θέρει οὔτ' ἐν ὀπώρῃ·
οὐδέ κεν ἀμβαίη βροτὸς ἀνήρ, οὐ καταβαίη,

οὐδ᾽ εἴ οἱ χεῖρές τε ἐείκοσι καὶ πόδες εἶεν·
πέτρη γὰρ λίς ἐστι, περιξεστῇ εἰκυῖα.
μέσσῳ δ᾽ ἐν σκοπέλῳ ἐστὶ σπέος ἠεροειδὲς,
πρὸς ζόφον εἰς Ἔρεβος τετραμμένον, ᾗ περ ἂν ὑμεῖς
νῆα παρὰ γλαφυρὴν ἰθύνετε, φαίδιμ᾽ Ὀδυσσεῦ.
οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήιος ἀνὴρ
τόξῳ ὀιστεύσας κοῖλον σπέος εἰσαφίκοιτο.
ἔνθα δ᾽ ἐνὶ Σκύλλη ναίει δεινὸν λελακυῖα·
τῆς ἦ τοι φωνὴ μὲν ὅση σκύλακος νεογιλῆς,
γίγνεται, αὐτὴ δ᾽ αὖτε πέλωρ κακόν· οὐδέ κέ τίς μιν
γηθήσειεν ἰδὼν, οὐδ᾽ εἰ θεὸς ἀντιάσειε.
τῆς ἦ τοι πόδες εἰσὶ δυώδεκα πάντες ἄωροι,
ἓξ δέ τέ οἱ δειραὶ περιμήκεες, ἐν δὲ ἑκάστῃ
σμερδαλέη κεφαλὴ, ἐν δὲ τρίστοιχοι ὀδόντες,
πυκνοὶ καὶ θαμέες, πλεῖοι μέλανος θανάτοιο.
μέσση μέν τε κατὰ σπείους κοίλοιο δέδυκεν,
ἔξω δ᾽ ἐξίσχει κεφαλὰς δεινοῖο βερέθρου,
αὐτοῦ δ᾽ ἰχθυάᾳ, σκόπελον περιμαιμώωσα,
δελφῖνάς τε κύνας τε καὶ εἴ ποθι μεῖζον ἕλῃσι
κῆτος, ἃ μυρία βόσκει ἀγάστονος Ἀμφιτρίτη.
τῇ δ᾽ οὔ πώ ποτε ναῦται ἀκήριοι εὐχετόωνται
παρφυγέειν σὺν νηί· φέρει δέ τε κρατὶ ἑκάστῳ
φῶτ᾽ ἐξαρπάξασα νεὸς κυανοπρῴροιο.
Τὸν δ᾽ ἕτερον σκόπελον χθαμαλώτερον ὄψει, Ὀδυσσεῦ.
πλησίον ἀλλήλων· καί κεν διοϊστεύσειας.
τῷ δ᾽ ἐν ἐρινεός ἐστι μέγας, φύλλοισι τεθηλώς·
τῷ δ᾽ ὑπὸ δῖα Χάρυβδις ἀναῤῥοιβδεῖ μέλαν ὕδωρ.
τρὶς μὲν γάρ τ᾽ ἀνίησιν ἐπ᾽ ἤματι, τρὶς δ᾽ ἀναροιβδεῖ
δεινόν· μὴ σύ γε κεῖθι τύχοις, ὅτε ῥοιβδήσειεν·
οὐ γάρ κεν ῥύσαιτό σ᾽ ὑπ᾽ ἐκ κακοῦ οὐδ᾽ ἐνοσίχθων.
ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένος ὦκα
νῆα παρὲξ ἐλάαν, ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν

ἐξ ἑτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας.'
Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'εἰ δ' ἄγε δή μοι τοῦτο, θεά, νημερτὲς ἐνίσπες,
εἴ πως τὴν ὀλοὴν μὲν ὑπεκπροφύγοιμι Χάρυβδιν,
τὴν δέ κ' ἀμυναίμην, ὅτε μοι σίνοιτό γ' ἑταίρους.'
Ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
'σχέτλιε, καὶ δ' αὖ τοι πολεμήια ἔργα μέμηλε
καὶ πόνος· οὐδὲ θεοῖσιν ὑπείξεαι ἀθανάτοισιν;
ἡ δέ τοι οὐ θνητή, ἀλλ' ἀθάνατον κακόν ἐστι,
δεινόν τ' ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητόν·
οὐδέ τίς ἐστ' ἀλκή· φυγέειν κάρτιστον ἀπ' αὐτῆς.
ἢν γὰρ δηθύνῃσθα κορυσσόμενος παρὰ πέτρῃ,
δείδω μή σ' ἐξαῦτις ἐφορμηθεῖσα κίχῃσι
τόσσῃσιν κεφαλῇσι, τόσους δ' ἐκ φῶτας ἕληται.
ἀλλὰ μάλα σφοδρῶς ἐλάαν, βωστρεῖν δὲ Κραταιΐν,
μητέρα τῆς Σκύλλης, ἥ μιν τέκε πῆμα βροτοῖσιν·
ἥ μιν ἔπειτ' ἀποπαύσει ἐς ὕστερον ὁρμηθῆναι.

and of the Thrinacian isle, and the herds of Helios.

Θρινακίην δ' ἐς νῆσον ἀφίξεαι· ἔνθα δὲ πολλαὶ
βόσκοντ' Ἠελίοιο βόες καὶ ἴφια μῆλα,
ἑπτὰ βοῶν ἀγέλαι, τόσα δ' οἰῶν πώεα καλά,
πεντήκοντα δ' ἕκαστα· γόνος δ' οὐ γίγνεται αὐτῶν,
οὐδέ ποτε φθινύθουσι. θεαὶ δ' ἐπιποιμένες εἰσί,
νύμφαι ἐυπλόκαμοι, Φαέθουσά τε Λαμπετίη τε,
ἃς τέκεν Ἠελίῳ Ὑπερίονι δῖα Νέαιρα.
τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ
Θρινακίην ἐς νῆσον ἀπῴκισε τηλόθι ναίειν,
μῆλα φυλασσέμεναι πατρώια καὶ ἕλικας βοῦς.
τὰς εἰ μέν κ' ἀσινέας ἐάᾳς νόστου τε μέδηαι,
ἦ τ' ἂν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἵκοισθε·
εἰ δέ κε σίνηαι, τότε τοι τεκμαίρομ' ὄλεθρον

νηί τε καὶ ἑτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς,
ὀψὲ κακῶς νεῖαι, ὀλέσας ἄπο πάντας ἑταίρους.'

Odysseus sets sail with his comrades.

Ὣς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἠώς.
ἡ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε δῖα θεάων·
αὐτὰρ ἐγὼν ἐπὶ νῆα κιὼν ὤτρυνον ἑταίρους
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον.
[ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.]
ἡμῖν δ' αὖ κατόπισθε νεὸς κυανοπρῴροιο
ἴκμενον οὖρον ἵει πλησίστιον, ἐσθλὸν ἑταῖρον,
Κίρκη ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα.
αὐτίκα δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα
ἥμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνε.
δὴ τότ' ἐγὼν ἑτάροισι μετηύδων ἀχνύμενος κῆρ·
'Ὦ φίλοι, οὐ γὰρ χρὴ ἕνα ἴδμεναι οὐδὲ δύ' οἴους
θέσφαθ' ἅ μοι Κίρκη μυθήσατο, δῖα θεάων·
ἀλλ' ἐρέω μὲν ἐγών, ἵνα εἰδότες ἤ κε θάνωμεν
ἤ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν.
Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιάων
φθόγγον ἀλεύασθαι καὶ λειμῶν' ἀνθεμόεντα.
οἶον ἔμ' ἠνώγειν ὄπ' ἀκουέμεν· ἀλλά με δεσμῷ
δήσατ' ἐν ἀργαλέῳ, ὄφρ' ἔμπεδον αὐτόθι μίμνω,
ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω.
εἰ δέ κε λίσσωμαι ὑμέας λῦσαί τε κελεύω,
ὑμεῖς δὲ πλεόνεσσι τότ' ἐν δεσμοῖσι πιέζειν.'

They reach the Sirens' coast, and Odysseus hears their song unharmed.

Ἦ τοι ἐγὼ τὰ ἕκαστα λέγων ἑτάροισι πίφαυσκον·

τόφρα δὲ καρπαλίμως ἐξίκετο νηῦς εὐεργὴς
νῆσον Σειρήνοιιν· ἔπειγε γὰρ οὖρος ἀπήμων.
αὐτίκ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἠδὲ γαλήνη
ἔπλετο νηνεμίη, κοίμησε δὲ κύματα δαίμων.
ἀνστάντες δ' ἕταροι νεὸς ἱστία μηρύσαντο,
καὶ τὰ μὲν ἐν νηὶ γλαφυρῇ θέσαν, οἱ δ' ἐπ' ἐρετμὰ
ἑζόμενοι λεύκαινον ὕδωρ ξεστῇς ἐλάτῃσιν.
αὐτὰρ ἐγὼ κηροῖο μέγαν τροχὸν ὀξέι χαλκῷ
τυτθὰ διατμήξας χερσὶ στιβαρῇσι πίεζον.
αἶψα δ' ἰαίνετο κηρός, ἐπεὶ κέλετο μεγάλη ἲς
Ἠελίου τ' αὐγὴ Ὑπεριονίδαο ἄνακτος·
ἑξείης δ' ἑτάροισιν ἐπ' οὔατα πᾶσιν ἄλειψα.
οἱ δ' ἐν νηί μ' ἔδησαν ὁμοῦ χεῖράς τε πόδας τε
ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνῆπτον·
αὐτοὶ δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
ἀλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας,
ῥίμφα διώκοντες, τὰς δ' οὐ λάθεν ὠκύαλος νηῦς
ἐγγύθεν ὀρνυμένη, λιγυρὴν δ' ἔντυνον ἀοιδήν·
‘Δεῦρ' ἄγ' ἰών, πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν,
νῆα κατάστησον, ἵνα νωιτέρην ὄπ' ἀκούσῃς.
οὐ γάρ πώ τις τῇδε παρήλασε νηὶ μελαίνῃ,
πρίν γ' ἡμέων μελίγηρυν ἀπὸ στομάτων ὄπ' ἀκοῦσαι,
ἀλλ' ὅ γε τερψάμενος νεῖται καὶ πλείονα εἰδώς.
ἴδμεν γάρ τοι πάνθ' ὅσ' ἐνὶ Τροίῃ εὐρείῃ
Ἀργεῖοι Τρῶές τε θεῶν ἰότητι μόγησαν·
ἴδμεν δ' ὅσσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ.’
Ὣς φάσαν ἱεῖσαι ὄπα κάλλιμον· αὐτὰρ ἐμὸν κῆρ
ἤθελ' ἀκουέμεναι, λῦσαί τ' ἐκέλευον ἑταίρους,
ὀφρύσι νευστάζων· οἱ δὲ προπεσόντες ἔρεσσον.
αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε
πλείοσί μ' ἐν δεσμοῖσι δέον μᾶλλόν τε πίεζον.
αὐτὰρ ἐπεὶ δὴ τάς γε παρήλασαν, οὐδ' ἔτ' ἔπειτα

φθογγῆς Σειρήνων ἠκούομεν οὐδέ τ' ἀοιδῆς,
αἶψ' ἀπὸ κηρὸν ἕλοντο ἐμοὶ ἐρίηρες ἑταῖροι,
ὅν σφιν ἐπ' ὠσὶν ἄλειψ', ἐμέ τ' ἐκ δεσμῶν ἀνέλυσαν.

The surf and the smoke at the Planctae.

Ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ' ἔπειτα
καπνὸν καὶ μέγα κῦμα ἴδον καὶ δοῦπον ἄκουσα·
τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατ' ἐρετμὰ,
βόμβησαν δ' ἄρα πάντα κατὰ ῥόον· ἔσχετο δ' αὐτοῦ
νηῦς, ἐπεὶ οὐκέτ' ἐρετμὰ προήκεα χερσὶν ἔπειγον.
αὐτὰρ ἐγὼ διὰ νηὸς ἰὼν ὤτρυνον ἑταίρους
μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·
'Ὦ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαήμονές εἰμεν·
οὐ μὲν δὴ τόδε μεῖζον ἔπι κακὸν ἢ ὅτε Κύκλωψ
εἴλει ἐνὶ σπῆι γλαφυρῷ κρατερῆφι βίηφιν·
ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ βουλῇ τε νόῳ τε
ἐκφύγομεν, καί που τῶνδε μνήσεσθαι ὀίω.
νῦν δ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.
ὑμεῖς μὲν κώπῃσιν ἁλὸς ῥηγμῖνα βαθεῖαν
τύπτετε κληίδεσσιν ἐφήμενοι, αἴ κέ ποθι Ζεὺς
δώῃ τόνδε γ' ὄλεθρον ὑπεκφυγέειν καὶ ἀλύξαι·
σοὶ δὲ, κυβερνῆθ', ὧδ' ἐπιτέλλομαι· ἀλλ' ἐνὶ θυμῷ
βάλλευ, ἐπεὶ νηὸς γλαφυρῆς οἰήια νωμᾷς.
τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔεργε
νῆα, σὺ δὲ σκοπέλου ἐπιμαίεο, μή σε λάθῃσι
κεῖσ' ἐξορμήσασα καὶ ἐς κακὸν ἄμμε βάλῃσθα.'
Ὣς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο.
Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἄπρηκτον ἀνίην,
μή πώς μοι δείσαντες ἀπολλήξειαν ἑταῖροι
εἰρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς.
καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς
λανθανόμην, ἐπεὶ οὔ τί μ' ἀνώγει θωρήσσεσθαι·

αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα καὶ δύο δοῦρε
μάκρ' ἐν χερσὶν ἑλὼν εἰς ἴκρια νηὸς ἔβαινον
πρῴρης· ἔνθεν γάρ μιν ἐδέγμην πρῶτα φανεῖσθαι
Σκύλλην πετραίην, ἥ μοι φέρε πῆμ' ἑτάροισιν.
οὐδέ πῃ ἀθρῆσαι δυνάμην· ἔκαμον δέ μοι ὄσσε
πάντῃ παπταίνοντι πρὸς ἠεροειδέα πέτρην.

The strait between Scylla and Charybdis.

Ἡμεῖς δὲ στεινωπὸν ἀνεπλέομεν γοόωντες·
ἔνθεν γὰρ Σκύλλη, ἑτέρωθι δὲ δῖα Χάρυβδις
δεινὸν ἀνεῤῥοίβδησε θαλάσσης ἁλμυρὸν ὕδωρ.
ἦ τοι ὅτ' ἐξεμέσειε, λέβης ὣς ἐν πυρὶ πολλῷ
πᾶσ' ἀναμορμύρεσκε κυκωμένη· ὑψόσε δ' ἄχνη
ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἔπιπτεν.
ἀλλ' ὅτ' ἀναβρόξειε θαλάσσης ἁλμυρὸν ὕδωρ,
πᾶσ' ἔντοσθε φάνεσκε κυκωμένη, ἀμφὶ δὲ πέτρη
δεινὸν βεβρύχει, ὑπένερθε δὲ γαῖα φάνεσκε
ψάμμῳ κυανέῃ· τοὺς δὲ χλωρὸν δέος ᾕρει.
ἡμεῖς μὲν πρὸς τὴν ἴδομεν δείσαντες ὄλεθρον·

Scylla's attack.

τόφρα δέ μοι Σκύλλη κοίλης ἐκ νηὸς ἑταίρους
ἓξ ἕλεθ', οἳ χερσίν τε βίηφί τε φέρτατοι ἦσαν.
σκεψάμενος δ' ἐς νῆα θοὴν ἅμα καὶ μεθ' ἑταίρους
ἤδη τῶν ἐνόησα πόδας καὶ χεῖρας ὕπερθεν
ὑψόσ' ἀειρομένων· ἐμὲ δὲ φθέγγοντο καλεῦντες
ἐξονομακλήδην, τότε γ' ὕστατον, ἀχνύμενοι κῆρ.
ὡς δ' ὅτ' ἐπὶ προβόλῳ ἁλιεὺς περιμήκεϊ ῥάβδῳ
ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἴδατα βάλλων
ἐς πόντον προΐησι βοὸς κέρας ἀγραύλοιο,
ασπαίροντα δ' ἔπειτα λαβὼν ἔῤῥιψε θύραζε,
ὣς οἵ γ' ἀσπαίροντες ἀείροντο προτὶ πέτρας·

αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκλήγοντας,
χεῖρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δηιοτῆτι.
οἴκτιστον δὴ κεῖνο ἐμοῖς ἴδον ὀφθαλμοῖσι
πάντων ὅσσ' ἐμόγησα πόρους ἁλὸς ἐξερεείνων.

Arrival at the Thrinacian isle.

Αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινήν τε Χάρυβδιν
Σκύλλην τ', αὐτίκ' ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον
ἱκόμεθ'· ἔνθα δ' ἔσαν καλαὶ βόες εὐρυμέτωποι,
πολλὰ δὲ ἴφια μῆλ' Ὑπερίονος Ἠελίοιο.
δὴ τότ' ἐγὼν ἔτι πόντῳ ἐὼν ἐν νηὶ μελαίνῃ
μυκηθμοῦ τ' ἤκουσα βοῶν αὐλιζομενάων
οἰῶν τε βληχήν· καί μοι ἔπος ἔμπεσε θυμῷ
μάντηος ἀλαοῦ, Θηβαίου Τειρεσίαο,
Κίρκης τ' Αἰαίης, οἵ μοι μάλα πόλλ' ἐπέτελλον
νῆσον ἀλεύασθαι τερψιμβρότου Ἠελίοιο.
δὴ τότ' ἐγὼν ἑτάροισι μετηύδων, ἀχνύμενος κῆρ·
'Κέκλυτέ μευ μύθων, κακά περ πάσχοντες ἑταῖροι,
ὄφρ' ὑμῖν εἴπω μαντήια Τειρεσίαο
Κίρκης τ' Αἰαίης, οἵ μοι μάλα πόλλ' ἐπέτελλον
νῆσον ἀλεύασθαι τερψιμβρότου Ἠελίοιο·
ἔνθα γὰρ αἰνότατον κακὸν ἔμμεναι ἄμμιν ἔφασκον.
ἀλλὰ παρὲξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν.'
Ὣς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ.
αὐτίκα δ' Εὐρύλοχος στυγερῷ μ' ἠμείβετο μύθῳ·
'Σχέτλιός εἰς, Ὀδυσεῦ, περί τοι μένος οὐδέ τι γυῖα
κάμνεις· ἦ ῥά νυ σοί γε σιδήρεα πάντα τέτυκται,
ὅς ῥ' ἑτάρους καμάτῳ ἁδηκότας ἠδὲ καὶ ὕπνῳ
οὐκ ἐάᾳς γαίης ἐπιβήμεναι, ἔνθα κεν αὖτε
νήσῳ ἐν ἀμφιρύτῃ λαρὸν τετυκοίμεθα δόρπον,
ἀλλ' αὔτως διὰ νύκτα θοὴν ἀλάλησθαι ἄνωγας,
νήσου ἀποπλαγχθέντας, ἐν ἠεροειδέι πόντῳ.

ἐκ νυκτῶν δ' ἄνεμοι χαλεποί, δηλήματα νηῶν,
γίγνονται· πῇ κέν τις ὑπεκφύγοι αἰπὺν ὄλεθρον,
ἤν πως ἐξαπίνης ἔλθῃ ἀνέμοιο θύελλα,
ἢ Νότου ἢ Ζεφύροιο δυσαέος, οἵ τε μάλιστα
νῆα διαῤῥαίουσι, θεῶν ἀέκητι ἀνάκτων.
ἀλλ' ἤ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
δόρπον θ' ὁπλισόμεσθα θοῇ παρὰ νηὶ μένοντες·
ἠῶθεν δ' ἀναβάντες ἐνήσομεν εὐρέι πόντῳ.'
Ὣς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ᾔνεον ἄλλοι ἑταῖροι.
καὶ τότε δὴ γίγνωσκον ὃ δὴ κακὰ μήδετο δαίμων,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
'Εὐρύλοχ', ἦ μάλα δή με βιάζετε μοῦνον ἐόντα·
ἀλλ' ἄγε νῦν μοι πάντες ὀμόσσατε καρτερὸν ὅρκον,
εἴ κέ τιν' ἠὲ βοῶν ἀγέλην ἢ πῶυ μέγ' οἰῶν
εὕρωμεν, μή πού τις ἀτασθαλίῃσι κακῇσιν
ἢ βοῦν ἠέ τι μῆλον ἀποκτάνῃ· ἀλλὰ ἕκηλοι
ἐσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη.'
Ὣς ἐφάμην, οἱ δ' αὐτίκ' ἀπώμνυον ὡς ἐκέλευον.
αὐτὰρ ἐπεί ῥ' ὄμοσάν τε τελεύτησάν τε τὸν ὅρκον,
στήσαμεν ἐν λιμένι γλαφυρῷ εὐεργέα νῆα
ἄγχ' ὕδατος γλυκεροῖο, καὶ ἐξαπέβησαν ἑταῖροι
νηὸς, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοντο.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
μνησάμενοι δὴ ἔπειτα φίλους ἔκλαιον ἑταίρους,
οὓς ἔφαγε Σκύλλη γλαφυρῆς ἐκ νηὸς ἑλοῦσα·
κλαιόντεσσι δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος.
ἦμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει,
ὦρσεν ἔπι ζαῆν ἄνεμον νεφεληγερέτα Ζεὺς
λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
νῆα μὲν ὡρμίσαμεν, κοῖλον σπέος εἰσερύσαντες·

ἔνθα δ' ἔσαν Νυμφέων καλοὶ χοροὶ ἠδὲ θόωκοι·
καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·
'Ὦ φίλοι, ἐν γὰρ νηὶ θοῇ βρῶσίς τε πόσις τε
ἔστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μή τι πάθωμεν·
δεινοῦ γὰρ θεοῦ αἵδε βόες καὶ ἴφια μῆλα,
Ἠελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.'

Weather-bound and half-famished, they slaughter the cows of Helios.

Ὣς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ.
μῆνα δὲ πάντ' ἄλληκτος ἄη Νότος, οὐδέ τις ἄλλος
γίγνετ' ἔπειτ' ἀνέμων, εἰ μὴ Εὖρός τε Νότος τε.
οἱ δ' εἵως μὲν σῖτον ἔχον καὶ οἶνον ἐρυθρὸν,
τόφρα βοῶν ἀπέχοντο λιλαιόμενοι βιότοιο.
ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἤια πάντα,
καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκῃ,
ἰχθῦς ὄρνιθάς τε, φίλας ὅ τι χεῖρας ἵκοιτο,
γναμπτοῖς ἀγκίστροισιν· ἔτειρε δὲ γαστέρα λιμός·
δὴ τότ' ἐγὼν ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσιν
εὐξαίμην, εἴ τίς μοι ὁδὸν φήνειε νέεσθαι.
ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἤλυξα ἑταίρους,
χεῖρας νιψάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο,
ἠρώμην πάντεσσι θεοῖς οἳ Ὄλυμπον ἔχουσιν·
οἱ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχευαν.
Εὐρύλοχος δ' ἑτάροισι κακῆς ἐξήρχετο βουλῆς.
'Κέκλυτέ μευ μύθων, κακά περ πάσχοντες ἑταῖροι·
πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσι,
λιμῷ δ' οἴκτιστον θανέειν καὶ πότμον ἐπισπεῖν.
ἀλλ' ἄγετ', Ἠελίοιο βοῶν ἐλάσαντες ἀρίστας
ῥέξομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαῖαν,
αἶψά κεν Ἠελίῳ Ὑπερίονι πίονα νηὸν
τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἐσθλά·

εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραιράων
νῆ' ἐθέλῃ ὀλέσαι, ἐπὶ δ' ἕσπωνται θεοὶ ἄλλοι,
βούλομ' ἅπαξ πρὸς κῦμα χανὼν ἀπὸ θυμὸν ὀλέσσαι
ἢ δηθὰ στρεύγεσθαι ἐὼν ἐν νήσῳ ἐρήμῃ.'
 Ὣς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ᾔνεον ἄλλοι ἑταῖροι.
αὐτίκα δ' Ἠελίοιο βοῶν ἐλάσαντες ἀρίστας
ἐγγύθεν· οὐ γὰρ τῆλε νεὸς κυανοπρῴροιο
βοσκέσκονθ' ἕλικες καλαὶ βόες εὐρυμέτωποι·
τὰς δὲ περίστησάν τε καὶ εὐχετόωντο θεοῖσι,
φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο·
οὐ γὰρ ἔχον κρῖ λευκὸν ἐυσσέλμου ἐπὶ νηός.
αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατά τε κνίσῃ ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν·
οὐδ' εἶχον μέθυ λεῖψαι ἐπ' αἰθομένοις ἱεροῖσιν,
ἀλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
μίστυλλόν τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν.
 Καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος·
βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,
καὶ τότε με κνίσης ἀμφήλυθεν ἡδὺς ἀυτμή·
οἰμώξας δὲ θεοῖσι μετ' ἀθανάτοισι γεγώνευν·
 ' Ζεῦ πάτερ ἠδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
ἦ με μάλ' εἰς ἄτην κοιμήσατε νηλέι ὕπνῳ,
οἱ δ' ἕταροι μέγα ἔργον ἐμητίσαντο μένοντες.'
 Ὠκέα δ' Ἠελίῳ Ὑπερίονι ἄγγελος ἦλθε,
Λαμπετίη τανύπεπλος, ὅ οἱ βόας ἔκταμεν ἡμεῖς.
αὐτίκα δ' ἀθανάτοισι μετηύδα χωόμενος κῆρ·

Helios demands vengeance, which Zeus promises.

' Ζεῦ πάτερ ἠδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,

τῖσαι δὴ ἑτάρους Λαερτιάδεω Ὀδυσῆος,
οἵ μευ βοῦς ἔκτειναν ὑπέρβιον, ᾗσιν ἐγώ γε
χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα,
ἠδ' ὁπότ' ἂψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην.
εἰ δέ μοι οὐ τίσουσι βοῶν ἐπιεικέ' ἀμοιβὴν,
δύσομαι εἰς Ἀίδαο καὶ ἐν νεκύεσσι φαείνω.'
Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
'Ἠέλι', ἦ τοι μὲν σὺ μετ' ἀθανάτοισι φάεινε
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν·
τῶν δέ κ' ἐγὼ τάχα νῆα θοὴν ἀργῆτι κεραυνῷ
τυτθὰ βαλὼν κεάσαιμι μέσῳ ἐνὶ οἴνοπι πόντῳ.'
Ταῦτα δ' ἐγὼν ἤκουσα Καλυψοῦς ἠυκόμοιο·
ἡ δ' ἔφη Ἑρμείαο διακτόρου αὐτὴ ἀκοῦσαι.
Αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
νείκεον ἄλλοθεν ἄλλον ἐπισταδὸν, οὐδέ τι μῆχος
εὑρέμεναι δυνάμεσθα· βόες δ' ἀπετέθνασαν ἤδη.
τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραα προὔφαινον·
εἷρπον μὲν ῥινοὶ, κρέα δ' ἀμφ' ὀβελοῖσι μεμύκει,
ὀπταλέα τε καὶ ὠμά· βοῶν δ' ὣς γίγνετο φωνή.
Ἑξῆμαρ μὲν ἔπειτα ἐμοὶ ἐρίηρες ἑταῖροι
δαίνυντ' Ἠελίοιο βοῶν ἐλάσαντες ἀρίστας·
ἀλλ' ὅτε δὴ ἕβδομον ἦμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,
καὶ τότ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο λαίλαπι θύων,
ἡμεῖς δ' αἶψ' ἀναβάντες ἐνήκαμεν εὐρέι πόντῳ,
ἱστὸν στησάμενοι ἀνά θ' ἱστία λεύκ' ἐρύσαντες.

Storm and shipwreck of Odysseus,

Ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη
φαίνετο γαιάων, ἀλλ' οὐρανὸς ἠδὲ θάλασσα,
δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων
νηὸς ὕπερ γλαφυρῆς, ἤχλυσε δὲ πόντος ὑπ' αὐτῆς.
ἡ δ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἶψα γὰρ ἦλθε

κεκληγὼς Ζέφυρος, μεγάλῃ σὺν λαίλαπι θύων,
ἱστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα
ἀμφοτέρους· ἱστὸς δ' ὀπίσω πέσεν, ὅπλα τε πάντα
εἰς ἄντλον κατέχυνθ'· ὁ δ' ἄρα πρύμνῃ ἐνὶ νηὶ
πλῆξε κυβερνήτεω κεφαλήν, σὺν δ' ὀστέ' ἄραξε
πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῆρι ἐοικὼς
κάππεσ' ἀπ' ἰκριόφιν, λίπε δ' ὀστέα θυμὸς ἀγήνωρ.
Ζεὺς δ' ἄμυδις βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν·
ἡ δ' ἐλελίχθη πᾶσα Διὸς πληγεῖσα κεραυνῷ,
ἐν δὲ θεείου πλῆτο· πέσον δ' ἐκ νηὸς ἑταῖροι.
οἱ δὲ κορώνῃσιν ἴκελοι περὶ νῆα μέλαιναν
κύμασιν ἐμφορέοντο, θεὸς δ' ἀποαίνυτο νόστον.
Αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὄφρ' ἀπὸ τοίχους
λῦσε κλύδων τρόπιος· τὴν δὲ ψιλὴν φέρε κῦμα.
ἐκ δέ οἱ ἱστὸν ἄραξε ποτὶ τρόπιν· αὐτὰρ ἐπ' αὐτῷ
ἐπίτονος βέβλητο, βοὸς ῥινοῖο τετευχώς.
τῷ ῥ' ἄμφω συνέεργον ὁμοῦ τρόπιν ἠδὲ καὶ ἱστόν,
ἑζόμενος δ' ἐπὶ τοῖς φερόμην ὀλοοῖς ἀνέμοισιν.

who is drifted back to the terrible strait.

Ἔνθ' ἤ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,
ἦλθε δ' ἐπὶ Νότος ὦκα, φέρων ἐμῷ ἄλγεα θυμῷ,
ὄφρ' ἔτι τὴν ὀλοὴν ἀναμετρήσαιμι Χάρυβδιν.
παννύχιος φερόμην, ἅμα δ' ἠελίῳ ἀνιόντι
ἦλθον ἐπὶ Σκύλλης σκόπελον δεινήν τε Χάρυβδιν.
ἡ μὲν ἀνερροίβδησε θαλάσσης ἁλμυρὸν ὕδωρ·
αὐτὰρ ἐγὼ ποτὶ μακρὸν ἐρινεὸν ὑψόσ' ἀερθεὶς
τῷ προσφὺς ἐχόμην ὡς νυκτερίς· οὐδέ πῃ εἶχον
οὔτε στηρίξαι ποσὶν ἔμπεδον οὔτ' ἐπιβῆναι·
ῥίζαι γὰρ ἑκὰς εἶχον, ἀπήωροι δ' ἔσαν ὄζοι,
μακροί τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδιν.
νωλεμέως δ' ἐχόμην, ὄφρ' ἐξεμέσειεν ὀπίσσω

ἱστὸν καὶ τρόπιν αὖτις· ἐελδομένῳ δέ μοι ἦλθον
ὄψ'· ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορῆθεν ἀνέστη
κρίνων νείκεα πολλὰ δικαζομένων αἰζηῶν,
τῆμος δὴ τά γε δοῦρα Χαρύβδιος ἐξεφαάνθη.
ἧκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,
μέσσῳ δ' ἐνδούπησα παρὲξ περιμήκεα δοῦρα,
ἑζόμενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμῇσι.
[Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε
εἰσιδέειν· οὐ γάρ κεν ὑπέκφυγον αἰπὺν ὄλεθρον.]

Arrival at Calypso's isle.

Ἔνθεν δ' ἐννῆμαρ φερόμην, δεκάτῃ δέ με νυκτὶ
νῆσον ἐς Ὠγυγίην πέλασαν θεοί, ἔνθα Καλυψὼ
ναίει ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
ἥ μ' ἐφίλει τ' ἐκόμει τε. τί τοι τάδε μυθολογεύω;
ἤδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ
σοί τε καὶ ἰφθίμῃ ἀλόχῳ· ἐχθρὸν δέ μοί ἐστιν
αὖτις ἀριζήλως εἰρημένα μυθολογεύειν.

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HOMER

ODYSSEY. BOOKS I—XII

WITH INTRODUCTION, NOTES, ETC.

BY

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Rector of Lincoln College, Oxford

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SKETCH OF PRINCIPAL HOMERIC FORMS.

CONTENTS.

§ 1.

The Epic dialect, in which the Homeric forms are preserved, may be described as the Early-Ionic, of which Attic was a later development. But we cannot venture to regard these poems as a monument of a particular dialect prevalent at any one time. For the Epic is rather a poetical dialect; its forms largely modified by the metrical requirements of the hexameter, and by the many changes necessarily produced by an indefinitely long period of oral transmission, before writing was invented or had become common.

§ 2.

Besides the twenty-four letters of the Greek classic alphabet, there existed formerly a letter called, from its sound, Vau (equivalent to our *v* or *w*), and, from its form (Ϝ, i. e. ΓΓ), the double gamma or digamma. This letter fell early into disuse in the written language, so that it is not found in our Homeric text; but there are unmistakeable traces of its previous existence there. We must be content with pointing out the commonest. In such a combination as *τὸν δ' ἠμείβετ' ἔπειτα ἄναξ* or *μέγα μήσατο ἔργον*, we should expect to find *ἔπειτ' ἄναξ* and *μήσατ' ἔργον*. Instead of *ἀποείκω* or *ἀποείπω*, we should naturally write *ἀπείκω* and *ἀπείπω*. But there was a time when the words were pronounced *Ϝάναξ*, *Ϝέργον*, *ἀποϜείκω*, *ἀποϜείπω*, so that no elision took place. The presence of an original digamma may be inferred not only from its effect upon the metre and the forms of words, but from a comparison of Greek with cognate languages, e. g. *Ϝοῖκος*, Sanskrit *veças*, Lat. *vicus*; *Ϝοῖνος*, *vinum*, 'wine'; *Ϝέσπερος*, *vesper*; *Ϝιδεῖν*, *videre*: *Ϝέργον*, 'work.'

A 2

§ 3. Vowels.

(1) The ᾱ in Attic generally appears in the Homeric dialect as η, e.g. ἀγορή, πειρήσομαι, πρήσσω, λίην. Sometimes ᾰ is changed to η, as ἠνορέη, ἠνεμόεις: or to αι, as παραί, καταιβατός.

(2) ε may be *lengthened to* ει, χρύσειος, κεινός, εἵως, Ἑρμείας, σπεῖος, θείω: into η, τιθήμενος, ἠύ.

(3) ο *lengthened to* ου, πουλύς, μοῦνος, οὖλος for ὅλος: to οι, πνοιή, ἠγνοίησε: to ω, Διώνυσος, ἀνώιστος.

(4) η *shortened to* ε, as in Subjunctives ἰθύνετε, εἴδετε, πειρήσεται, μίσγεαι: ω to ο, as in Subjunctives τραπείομεν, ἐγείρομεν.

(5) Before or after η the addition of ε is not uncommon, as ἕηκε = ἧκε, ἠέλιος = ἥλιος, as also before ε, as ἔεδνα, ἐείκοσι.

(6) ᾱο (ηο) often changes to εω, as Ἀτρείδᾱο, Ἀτρείδεω. This interchange between short and long vowels is called *Metathesis quantitatis;* as in ἕως often read as εἶος. Cp. ἀπειρέσιος and ἀπερείσιος.

§ 4. Contraction.

(1) Contraction generally follows the ordinary rules, with the exception that εο and εου may contract into ευ, as θάρσευς, γεγώνευν, βάλλευ.

(2) Frequently words remain uncontracted, as ἀέκων, πάϊς, ὀστέα. Sometimes contraction takes place when it does not occur in Attic, as in ἱρὸς (ἱερός), βώσας (βοήσας).

(3) When two vowels which do not form a diphthong come together, they are often pronounced as forming one syllable, as κρέᾱ, Ἀτρείδεω, δὴ αὖ, δὴ ἕβδομος, ἐπεὶ οὐ. This is called *Synizesis.*

§ 5. Hiatus.

The concurrence of two vowels without elision or contraction taking place is called *Hiatus.* This generally occurs when one word ends and the next begins with a vowel. Hiatus, which is rarely admissible in Attic poetry, is frequent in the Homeric hexameter, especially (1) after the vowels ι and υ, as παιδὶ | ὄπασσεν: or (2) when there is a pause in the sense between the two words, as Ὀλύμπιε. | σύ νύ τ' Ὀδυσσεύς: or (3) when the final vowel is long, and stands in Arsis, as ἀντιθέῳ | Ὀδυσῆι: or (4) when a final long vowel or diphthong is made short before a vowel following, as πλάγχθη | ἐπεὶ (– ᴗ ᴗ –), οἴκοι | ἔσαν (– ᴗ ᴗ –). Many apparent cases of Hiatus are only traces of a lost digamma. See § 2.

§ 6. Elision.

In the Homeric hexameter not only are the vowels α, ε, ο, elided, but also frequently the diphthongs αι, as βούλομ' ἐγώ, and οι in μοι and τοι, as well as ι in the dative and in ὅτι. The ν ἐφελκυστικόν stands before consonants as well as before vowels.

§ 7. Apocope.

Before a following consonant, the short final vowel in ἄρα, παρά, ἀνά, κατά, may be dropped. This is called *Apocope.* The τ of κατ[ά] so shortened assimilates itself to the following consonant—κάππεσε, κάμμορος, κὰπ πέδιον, κὰκ κορυφήν, κάλλιπε, κὰδ δ' ἄρα; and similarly the ν of ἀν[ά] before a following π or λ, as ἂμ πεδίον, ἀλλύεσκε.

§ 8. Consonants.

We often find—

(1) *Metathesis*, especially with ρ and α, e. g. καρδίη and κραδίη, θάρσος and θράσος, κάρτιστος and κράτιστος.

(2) *Doubling of a consonant*, especially of λ, μ, ν, ρ, as ἔλλαβον, ἔμμαθον, ἐύννητος, τόσσος: so, also, ὅππως, ὅττι, πελεκκάω, ἔδδεισε. A short final vowel is often made long when followed by a word which begins with λ, μ, ν, ρ, σ. δ, or which originally began with the ϝ (§ 2), as πολλᾱ λισσομενος, ἔτῑ νῦν, ἐνῑ μεγάροισι.

(3) Conversely, a single λ or σ may take the place of the double liquid or sibilant, as Ἀχιλεύς, Ὀδυσεύς.

DECLENSIONS.

§ 9. First Declension.

(1) For ᾱ in the singular, Homer always has η, Τροίη, θήρη, νεηνίης, except θεά and some proper names.

(2) ᾰ remains unchanged, as βασίλεια, except in abstract nouns in εια, οια, as ἀληθείη for ἀλήθειᾰ.

(3) The Nom. sing. of some masculines in ης, is shortened into ᾰ, as ἱππότᾰ, νεφεληγερέτᾰ.

(4) Gen. sing. from masc. in ης ends in αο or εω (see § 3. 6); sometimes contracted to ω.

(5) Gen. plur. ends in αων or εων, sometimes contracted to ων, as γαιάων, ναυτέων, παρειῶν.

(6) Dat. plur. ησι or ης, as πύλησι, σχίζης; but θεαῖς, ἀκταῖς.

§ 10. Second Declension.

Special forms—

(1) Gen. sing. in οιο.

(2) Gen. and Dat. dual οιιν.

(3) Dat. plural οισι[ν].

§ 11. Third Declension.

(1) Dat. and Gen. dual οιιν.

(2) Dat. plur. εσι, εσσι, and, after vowels, σσι.

(3) Nouns in ης (ες) and ος (Gen. εος) and ας (Gen. αος) retain for the most part the uncontracted forms; εος is often contracted into ευς In the

terminations **εος, εες, εας**, the **ε** often coalesces, not with the vowel of the termination, but with a preceding **ε**, into **ει** or **η**, as **ἐύρρε-εος** contracts into **ἐύρρεῖος**, **σπέ-εος** into **σπῆος**, Ἡρακλέ-εος into Ἡρακλῆος, -ῆι, -ῆα.

(4) Words in **ευς** form their cases with **η** instead of **ε**, as *βασιλῆος, -ῆι, -ῆα*; the Dat. plur. often ends in *ήεσσι*. But proper names may retain the **ε**, as **Τυδέι, Ὀδυσσέα.**

(5) Words in **ις** generally retain **ι** in their cases, as **πόλις, πόλιος, πόλεϊ, πόλιες, ίων, ιας, ίεσσι.** But we find also *πόληος* (cp. *μάντηος*), *πόληι, πόληες, πόληας*. The Dat. plur. sometimes makes *ισι*, and the Acc. plur. *ῑς*.

(6) For **ναῦς** Homer uses **νηῦς**, declined with both **ε** and **η**. Gen. **νεός** or **νηός**, Dat. *νηί*, Acc. *νέα* or *νῆα*, Dat. plur. **νηυσί, νήεσσι**, and **νέεσσι.**

(7) Among anomalous forms may be mentioned :—

- (*a*) Nom. and Acc. *κάρη*, Gen. **κάρητος, καρήατος**, and **κράατος** (as if from **κράας**, neut.), and **κρατός**, Dat. *κράατι* and *κρατί*, Acc. *κρᾶτα* (from **κράς**, masc.).
- (*b*) *γόνυ* and *δόρυ* make **γούνατος, γουνός**, and **δούρατος, δουρός.**
- (*c*) **υἱός**, besides the regular forms in Second Declension, has Gen. **υἷος**, Dat. **υἷι**, Acc. **υἷα**, Nom. plur. **υἷες**, Dat. *υἱάσι*, Acc. *υἷας*, Dual **υἷε.**

§ 12. Special Terminations.

(1) The termination *φι*[*ν*] (appearing with nouns of First Declension as *ηφι*, of Second Declension as *οφι*, and of Third Declension as, generally, *εσφι*) serves for a Genitive or Dative sing. and plur.; e.g. Gen. *ἐξ εὐνῆφι, ἀπ' ἰκριόφιν, διὰ στήθεσφιν, ὀστεόφιν θίς*; Dat. *θύρηφι, βίηφι, φαινομένηφι, θεόφιν, σὺν ἵπποισιν καὶ ὄχεσφι, πρὸς κοτυληδονόφιν* (*κοτυληδόσι*), and, in anomalous form, *ναῦφι*. In the form *ἐσχαρόφιν* we find the vowel of Second Declension attached to a noun of the First.

(2) *There are three local suffixes:—*

- (*a*) Answering to the question *where?* in *θι*, as *οἴκοθι*, Ἰλιόθι πρό, *κηρόθι*.
- (*b*) To the question *whence?* in *θεν*, as *οἴκοθεν, θεόθεν*: also with prepositions, as *ἀπ' οὐρανόθεν, κατὰ κρῆθεν.*
- (*c*) To the question *whither?* in *δε*, as *ἀγορήνδε, λόχονδε, ἅλαδε* (also *εἰς ἅλαδε*), and analogous forms *φύγαδε, οἴκαδε*. With Ἄιδόσδε supply *δῶμα*, 'to the house of Hades.' In the phrase *ὅνδε δόμονδε* the termination is added both to the possessive and the noun.

§ 13. Adjectives.

(1) The Femin. of Adjectives of Second Declension is formed in *η* instead of *ᾱ*, as *ὁμοίη, αἰσχρή*, except *δῖα*.

(2) Adjectives in *ος* are sometimes of two, sometimes of three, terminations. The Attic rule is not strictly observed, for an uncompounded Adjective may have but two, as is the case with *πικρός*, etc., and the compounded three, as *εὐξέστη, ἀπειρεσίη*. But see note on Od. 4. 406.

(3) Adjectives in *υς* are also often of two terminations only, and often shorten the Femin. **εια** to **εα** or **εη**, as *βαθέη, ὠκέα.*

(4) A common termination is *εις, εσσα, εν*. In this form *ηεις* may contract to *ῃς*, as *τιμήεις, τιμῇς*, and *οεις* may contract *οε* to *ευ*, as *λωτεῦντα* for *λωτόεντα.*

(5) πολύς is declined from two stems, πολυ- and πολλο-, so that we have as Homeric forms πολέος Gen. sing., πολέες Nom. plur., πολέων Gen. plur., πολέεσσι, πολέσσι, πολέσι Dat. plur., and πολέας Acc. plur.

(6) In the Comparison of Adjectives, the termination ωτερ-, ωτατ-, is admissible in the case of a long vowel in the penult. of the Positive, as λᾱρώτατος, οἰζῡρώτατος. The Comparative and Superlative forms in ιων, ιστος are more frequently used than in Attic.

§ 14. The Article.

Special forms of the Article are:—Gen. τοῖο, Dual Gen. τοῖιν, Nom. plur. τοί, ταί, Gen. τάων, Dat. τοῖσι, τῇσι, τῇς.

§ 15. Pronouns.

(1) Special forms of the Personal Pronouns are as follows.

	(a) *First Person.*	(b) *Second Person.*	(c) *Third Person.*
Nom. Sing.	ἐγὼν	τύνη	
Gen. „	ἐμέο, ἐμεῦ. μευ ἐμεῖο, ἐμέθεν	σέο, σεῦ, σεῖο σέθεν	ἕο, εὗ, εἷο, ἕθεν
Dat. „	.. ..	τοι, τεὶν	οἷ, ἑοῖ
Acc. „	.. ..	.. ..	ἑ, ἑέ, μιν
N. A. Dual	νῶι, νὼ (Acc.)	σφῶι, σφὼ	σφωὲ
G. D. „	νῶιν	σφῶιν, σφῷν	σφωὶν
Nom. Plur.	ἄμμες	ὔμμες	
Gen. „	ἡμέων, ἡμείων	ὑμέων, ὑμείων	σφέων, σφείων, σφῶν
Dat. „	ἄμμι(ν), ἧμιν	ὔμμι(ν), ὗμιν	σφι(ν), σφίσι(ν)
Acc. „	ἄμμε, ἡμέας, ἧμας	ὔμμε, ὑμέας	σφέας, σφάς, σφε.

(2) Special forms of the Possessive Pronouns.

	Sing.	*Plur.*	*Dual.*
First Person	.. ..	ἁμὸς and ἀμὸς (ᾰ), ή, όν	νωίτερος.
Second Person	τεός, ή, όν	ὑμός, ή, όν	σφωίτερος.
Third Person	ἑός, ή, όν	σφός, ή, όν	

(3) Special forms of the Pronoun τίς.

	Sing.	*Plur.*
Gen.	τέο, τεῦ	τέων
Dat.	τέῳ	τέοισι.

(4) Special forms of the Pronoun ὅστις.

	Sing.	*Plur.*
Nom.	ὅτις, ὅττι	
Gen.	ὅτευ, ὅττεο, ὅττευ	ὁτέων
Dat.	ὅτεῳ	ὁτέοισι
Acc.	ὅτινα, ὅττι	ὅτινας, ἅσσα.

(5) Special forms of Relative Pronouns.

Gen. ὅου, (al. ὅο), ἕης. Dat. plur. ᾗσι, ᾗς.

VERBS.

§ 16. Augment and Reduplication.

(1) The syllabic and temporal Augments may be omitted. After the syllabic augment λ, μ, ν, σ are often doubled; ρ may be doubled or not at will, as *ἔρρεον*, *ἔρεξα*.

(2) Reduplication of the Second Aor. Act. and Med. is common. Cp. *ἐ-πέ-φραδον* (*φράζω*), *ἔπεφνον* and *πέφνον* (*φένω*), *πεπίθωμεν* (*πείθω*), *πεφιδέσθαι* (*φείδομαι*), *ἐρύκω* makes a sort of reduplicated Aor. in *ἐρύκακον* and *ἐνίπτω* in *ἠνίπαπον*.

(3) Some of the reduplicated Aorists give also a reduplicated Future, as *πεπιθήσω*, *πεφιδήσομαι*, *κεκαδήσω*, *κεχολώσομαι*.

(4) The forms *ἔμμορα* (*μείρομαι*) and *ἔσσυμαι* (*σεύω*) follow the analogy of the reduplication of verbs beginning with ρ. But cp. *ῥερυπωμένα*, Od. 6. 59. In *δέγμαι* (*δέχομαι*) the reduplication is lost, in *δείδεγμαι*, *δείδια* (root *δι*) it is irregular.

§ 17. Terminations.

(1) The older forms of the termination of the verb (Sing.) *μι*, *σθα*, *σι* are common in Homer; cp. *ἐθέλωμι*, *ἴδωμι*, *ἐθέλησι*, *βάλησι*, *ἐθέλησθα*, *καλοίσθα*.

(2) The termination of the third person Dual in historic tenses is *τον* as well as *την*, in Pass. *σθον* as well as *σθην*, *διώκετον*, *θωρήσσεσθον*. In the plural *μεσθα* is frequently used for *μεθα*, Dual first person *μεσθον*.

(3) In the second person sing. Pass. and Med. σ is omitted from the termination *σαι*, *σο*, as *λιλαίεαι*, *βούλεαι*, Subjunct. *ἔχηαι*. This mostly remains uncontracted. *εο*, as in *ἔπλεο*, often makes *ευ*, viz. *ἔπλευ*. In Perf. Med. for *βέβλησαι* we find *βέβληαι*.

(4) The third Plur. in *νται* and *ντο* mostly appear as *αται* and *ατο*, as *δεδαίαται*, *κέατο* (*ἔκειντο*), *ἀπολοίατο*.

(5) The termination of the Inf. is frequently *μεναι*, or *μεν*. Pres. *ἀκου-έ-μεν(αι)*, Fut. *κελευσ-έ-μεν(αι)*, Perf. *τεθνάμεν(αι)*, Pass. Aor. *βλήμεν(αι)*, *μιχθήμεν(αι)*, Second Aor. Act. *ἐλθέμεν(αι)*. Another termination is *έειν*, as *πιέειν*, *θανέειν*, and from some *-αω* and *-εω* verbs we have *-ήμεναι* and *-ῆναι*, as *φορῆναι*.

(6) The terminations *σκον* and *σκομην* express repetition of the action (*iterative form*). They are attached to Imperf. and Second Aor. of verbs in ω by the connecting vowel ε, or sometimes α, *θέλγεσκον*, *ὤθεσκον*, *ῥίπτασκον*, *κρύπτασκον*. In the First Aor. Act. the termin. follows the aoristic vowel α, *ἐλάσα-σκον*, *μνησά-σκετο*. In *μι* verbs the terminations are attached directly to the stem, *δό-σκον*, *στά-σκον*, *ἔσκον* for *ἔσ-σκον* (*εἰμί*), *κέ-σκετο* from *κεῖμαι*. These forms are rarely augmented. Cp. *φάνεσκε*, Od. 11. 587, from *ἐφάνην*.

§ 18. Contracted Verbs.

(1) *Verbs in έω* (for the most part uncontracted) change εε and εει into ει, sometimes εε into η, εο or εου to ευ. In the uncontracted form the stem vowel ε is sometimes lengthened into ει, as *ἐτελείετο* for *ἐτελέετο*.

(2) Verbs in *άω* are for the most part contracted. In these verbs the long vowel produced by contraction has often a corresponding short (sometimes a long) vowel inserted before it, as *ὁρόω* (*ὁρῶ*), *ὁράᾳ* (*ὁρᾷ*), *δρώωσι* (*δρῶσι*), *μνάασθαι* (*μνᾶσθαι*). Occasionally this short vowel appears after the long vowel of contraction, as *ἡβώοντες*, from *ἡβάω*, *δρώοιμι* from *δράω*.

(3) Verbs in *όω* are generally contracted. In forms that remain uncontracted the *ο* is often lengthened to *ω*, as *ὑπνώοντες*. Such forms as *ἀρόωσι* (*ἀροῦσι*) and *δηιόῳεν* (*δηιοῖεν*) follow the rule of verbs in *άω*.

§ 19. Future and Aor. I. Act. and Med.

(1) (*a*) Pure verbs which do not lengthen the vowel of the stem in forming their tenses, often double the *σ* in Fut. and Aor. I. Act. and Med., as (*νεικέω*) *νείκεσσα*, (*αἰδέομαι*) *αἰδέσσομαι*, (*γελάω*) *ἐγέλασσα*. This is sometimes the case with verbs in *ζω*, as (*ἀναχάζομαι*) *ἀναχασσάμενος*, (*φράζομαι*) *ἐφράσσατο*. (*b*) Or the *σ* may be altogether dropped in the Fut., as *τελέει*, *μαχέονται*, *ἀντιόω*, i.e. *ἀντιάσω*, *ἀντιάω*, *ἀντιῶ*, expanded by the principle explained in § 18. 2.

(2) The future of liquid verbs, i.e. that have for characteristic *λ*, *μ*, *ν*, *ρ*, commonly have the Fut. uncontracted as *βαλέοντι*, *κατακτανέουσι*, *σημανέω*. Some liquid verbs have a *σ* in Fut. and Aor. I., as *εἶλσα*, *κύρσω*, *κέλσαι*, and there is an anomalous form *κένσαι* (*κεντέω*).

(3) Conversely some verbs, not liquid, form an Aor. I. without *σ*, as *χέω* *ἔχευα* *ἔχεα*, *καίω* *ἔκηα*, *σεύω* *ἔσσευα*. Cp. *εἶπα* for *εἶπον*.

§ 20. Aor. II.

(1) The Aor. II. contains the root of the verb in its simplest form. The present tenses to which certain Aor. II. are referred are often of later formation, e.g. *ἔστυγον* is more primitive than *στυγέω*, *ἔκτυπον* than *κτυπέω* *ἔμακον* than *μηκάομαι*, *ἔγηραν* than *γηράσκω*, *ἔχραον* than *χράω*.

(2) Reduplicated Aor. II. Act. and Med., see § 16. 2.

(3) 'Mixed Aor.' with *ο* and *ε* instead of *ᾰ*. We find such forms as *ἶξον* (*ἵκω*), *ἐβήσετο* (*βαίνω*), *ἐδύσετο*, *δυσόμενος* (*δύνω*), *ὄρσεο* (*ὄρνυμι*), *λέξεο* (*λέγω*), *ἄξετε* (*ἄγω*), *οἶσε* (*οἴω* = *φέρω*), *ἀξέμεν*, *ἐρξέμεν*.

(4) Syncopated Aor. II. An Aor. is common, formed, on analogy of Aor. of verbs in *μι*, without connecting vowel, as (Act.) *ἔκταν* (*κτείνω*), *ξυμβλήτην* (*βάλλω*), *οὖτα* (*οὐτάω*). In the Med. these forms are often without augment, and are distinguishable from Plpf. Pass. only by want of reduplication, e.g. *ἐδέγμην*, *δέγμενος* (*δέχομαι*), *φθίμην* (Opt. from *φθίνω*), *λῦτο* (*λύω*), *ἔχυτο*, *χύμενος* (*χέω*), *σύτο* (*σεύω*), *ὦρτο* (*ὄρνυμι*).

§ 21. Perfect and Pluperfect.

(1) The First Perf. is only found with verbs having a vowel stem. The Second Perf. is the commonest, and is formed without aspiration, as *κέκοπα*. Even in vowel verbs the Perf. is often without a *κ*, as *βεβαρηώς*, *πεφύασι*, *ἑστηώς*, *δεδιότες*, etc.

(2) The Pluperfect is found with the uncontracted terminations *εα, εας, εε(ν) = ει(ν)*; sometimes *εε* becomes *η*, as in *ᾔδη*.

§ 22. Aor. I. and II. Passive.

(1) The 3rd pers. plur. Indic. often ends in *εν* instead of *ησαν*, as *ἔμιχθεν, τράφεν, ἔκταθεν*, and the Infin. in *ήμεναι* and *ῆμεν* instead of *ῆναι*.

(2) In the Subjunctive the uncontracted form in *εω* is generally used, and *ε* is often lengthened to *ει* or *η*, while the connecting vowel in Dual and Plural is shortened; e. g. *δαείω* (*ἐδάην*), *σαπήῃ* (*σήπω*), *μιγήῃς*, (al. *μιγείῃς*), *μιγέωσι, δαμείετε.*

§ 23. Verbs in μι.

(1) The principal peculiarities of the verbs *ἵστημι, τίθημι, ἵημι, δίδωμι*, are given as follows.

	(*a*) ἵστημι	(*b*) τίθημι	(*c*) ἵημι	(*d*) δίδωμι
Indic. Pres.				
2nd Sing.	.. ..	*τίθησθα*	*ἱεῖς*	*διδοῖσθα* / *διδοῖς*
3rd Sing.	.. ..	*τιθεῖ* (?)	*ἱεῖ*	*διδοῖ*
3rd Plur.	.. ..	*τιθεῖσι*	*ἱεῖσι*	*διδοῦσι*
Indic. 1st Aor.	.. ..	.. ..	*ἕηκα*	
,, Imperf.	.. ..	.. ..	*ἵειν*	*ἐδίδων*
Imperat.	*ἵστα*	.. ..	.. ..	*δίδωθι*
Infin. Pres.	*ἱστάμεναι*	*τιθήμεναι*	*ἱέμεν[αι]*	*διδόμεν* / *διδοῦναι*
,, 2nd Aor.	*στήμεναι*	*θέμεν[αι]*	*ἕμεν*	*δόμεν[αι]*
,, Perf.	*ἑστάμεν[αι]*			
Subjunctive 2 Aor.				
1st Sing.	*στέω* (*στείω*)	*θέω* (*θείω*)	*μεθ-είω*	
2nd Sing.	*στήῃς*	*θήῃς* (*θείῃς*)		[*δῷσι*
3rd Sing.	*στήῃ*	*θήῃ* (*θείῃ*)	*ᾗσι, ἀν-ήῃ*	*δώῃσι, δώῃ,*
1st Plur.	*στέωμεν* (*στείομεν*)	*θέωμεν* (*θείομεν*)	.. ..	*δώομεν*
2nd Plur.	.. ..	*θείετε*	.. ..	
3rd Plur.	*περι-στήωσι*	.. ..	.. ..	*δώωσι.*
Dual	*παρ-στήετον*			

(2) In the Third Plural of Past tenses *εν* is a common termination for *εσαν*, as *τίθεν, ἵεν*: also *ἔσταν* and *στάν* = *ἔστησαν*, *ἔφαν* = *ἔφασαν*, *ἔφυν* = *ἔφυσαν*, *ἔβαν* and *βάν* = *ἔβησαν*. Notice also the forms *ἑσταώς, ἑστεώς*, perf. act. particip.; and 2nd pers. plur. perf. *ἕστατε*, 3rd pers. plur. pluperf. *ἕστασαν.*

(3) Εἶμι (*ibo*) has the following peculiar forms.

	Pres. Indic.	*Subjunct.*	*Opt.*	*Inf.*
Second Sing.	*εἶσθα*	*ἴῃσθα*	..	*ἴμεν(αι).*
Third Sing.	.. ..	*ἴῃσιν*	*ἰείη*	
First Plur.	.. ..	*ἴομεν*		

Imperf. *First Sing.* ᾔια, ᾔιον *Third Sing.* ᾔιε(ν), ἴε(ν), ᾔεν
Dual ἴτην
First Plur. ᾔομεν, ἴμεν *Third Plur.* ᾔισαν, ἴσαν, ᾔιον
Fut. εἴσομαι, εἴσῃ, εἴσεται Aor. I. εἰσάμην, ἐεισάμην.

(4) **Εἰμί** (*sum*) has the following.

		Pres. Indic.	Subjunct.	Opt.	Imp.
(*a*)	*First Sing.*	.. ..	ἔω, μετ-είω	..	..
	Second Sing.	ἐσσί, εἷς	ἔῃς	ἔοις	ἔσσο
	Third Sing.	.. ..	ἔῃσι, ᾗσι, ἔῃ	ἔοι	
	First Plur.	εἰμὲν			
	Second Plur.	.. ..	.. ..	εἶτε	
	Third Plur.	ἔασι	ἔωσι		

(*b*) Inf. ἔμμεν[αι] and ἔμεν[αι].

(*c*) Particip. ἐών, ἐοῦσα, ἐόν, Gen. ἐόντος.

(*d*) Imperf. First Sing. ἦα, ἔα, ἔον, Second ἔησθα, Third ἦεν, ἔην, ἤην, Third Plur. ἔσαν.

(*e*) Iterative tense ἔσκον, Fut. ἔσσομαι, Third Sing. ἐσσεῖται.

(5) Under **φημί** we find φήῃ (Third Sing. Subjunct.), φάς (Particip.), φάο (Imp. 2 Sing.).

(6) Under **κεῖμαι** we have κέαται, κείαται, and κέονται, = κεῖνται: κέατο, κείατο = ἔκειντο: κῆται = κέηται. Iterative tense κεσκόμην, Fut. κέω, κείω, Inf. κειέμεν, Particip. κέων.

(7) Under **ἧμαι**, ἕαται, εἵαται for ἧνται: ἕατο, εἵατο for ἧντο.

(8) Under **οἶδα**

(*a*) Pres. Indic. Second Sing. οἶδας, First Plur. ἴδμεν.

(*b*) Subjunct. First Sing. εἰδέω, First Plur. εἴδομεν, Second εἴδετε, Particip. ἰδυῖα, Inf. ἴδμεναι, ἴδμεν.

(*c*) Imperf. First Sing. ᾔδεα, Second Sing. ᾐείδης, Third ᾔδεε, ᾐείδη, Third Plur. ἴσαν, Fut. εἰδήσω.

THE METRE OF HOMER.

The Homeric verse is, technically, the catalectic dactylic Hexameter, consisting of six dactyls, of which the last is incomplete by a syllable (*καταληκτικός*, i. e. *καταλήγει*, 'stops short').

Od. I. *ἄνδρα μοι* | *ἔννεπε* | *Μοῦσα πολ* | *ύτροπον* | *ὃς μάλα* | *πολλὰ* | – ‖

The last syllable of the line may be long or short.

A verse which thus consists entirely of dactyls is called *στίχος ὁλοδάκτυλος*, and is of frequent occurrence.

A spondee may be substituted for the dactyl in every foot, as Od. 15. 334, *σίτου* | *καὶ κρει* | *ῶν ἠδ'* | *οἴνου* | *βεβρί* | *θασι*, but this form of verse is extremely rare.

The *στίχος ὁλοδάκτυλος* is the most frequent form; the next commonest is a verse where the 1st or 2nd, or both feet are spondees, e.g. Od. 1. 6, Od. 1. 2, Od. 1. 3. The spondee is less common in the 3rd, and still less in the 5th; where a spondee occurs in the 5th, the verse generally ends with a quadrisyllable. Cf. Od. 1. 29, 35, 36.

Caesura (τομή).

1 : 2	3 : 4	5 : 6	7 : 8	9 : 10	11 : 12
– : –	– : –	– : –	– : –	– : –	– : –
– : ⏑⏑	– : ⏑⏑	– : ⏑⏑	– : ⏑⏑	– : ⏑⏑	:
1	2	3	4	5	6

The scheme of the hexameter is here given with two modes of division; (1) into six feet, marked by the lower line of figures, and (2) into half-feet, marked by the upper line.

The commonest Caesurae are

(1) After the first *long* syllable of 3rd foot (*τομὴ πενθ-ημι-μερής*, i. e. at 5th half-foot). This is called *strong* caesura. e. g.

πλάγχθη ἐπεὶ Τροί | ης ἱερ | *ὸν πτολίεθρον ἔπερσε*. Od. 1. 2.

(2) After the first *short* syllable of 3rd foot (*τομὴ κατὰ τρίτον τροχαῖον*), *weak* caesura. e. g.

αὐτῶν γὰρ σφετέρ | ησιν ἀ | *τασθαλίησιν ὄλοντο*. Od. 1. 7.

(3) After the first long syllable of 4th foot (*τομὴ ἑφθ-ημι-μερής*, i. e. at 7th half-foot). e. g.

εἰμ' Ὀδυσεὺς Λαερτιά | δης ὃς | *πᾶσι δόλοισιν*. Od. 9. 19.

(4) After the first short syllable of 4th foot (*κατὰ τέταρτον τροχαῖον*). e. g.

Πληιάδας τ' ἐσορῶντα καὶ | ὀψὲ δύ | *οντα Βοώτην*. Od. 5. 272.

(5) At end of 4th foot (*βουκολική*, because frequent in Theocr. and poets of his school); e. g.

ἦχι Κύδωνες *ἔναιον* Ἰαρδάνου | *ἀμφὶ ῥέεθρα.*

There is frequently a pause in the sense after the 4th foot, when the Bucolic caesura occurs, as

ναιετάω δ' Ἰθάκην εὐδείελον· | ἐν δ' ὄρος αὐτῇ. Od. 9. 21, (cf. Od. 1. 60, &c.)

Hiatus (see Homeric Forms, § 5).

Hiatus is frequent in the Homeric verse; e. g.

ἐκ τοῦδ' οὔτ' Ὀδυσῆα | ἐγώ. Od. 1. 212.

ἐσθῆτά τε | ἔσφερον εἴσω. Od. 7. 6.

Where a final short vowel suffers no elision when followed by a word that begins with a vowel, it may be the case that originally the word began with the digamma (Homeric Forms, § 2), so that the hiatus is only apparent; e. g. *ἐνθάδε ϝοί—ἐπὶ ϝῆρα—μέγα ϝέργον—πίονα ϝοῖκον—αἴθοπα ϝοῖνον.*

Long Vowels used short.

This occurs when a word ending with a long vowel or diphthong is followed by a word with an initial vowel; e. g.

ἐν μεγάροισι Ὀλῠμπίοῠ | ἀθρόοῐ | ἦσαν. Od. 1. 27.

τίσις ἔσσεταῐ | Ἀτρείδαο. Od. 1. 40.

θέλγεῐ ὅπως Ἰθάκης ἐπιλήσεται. Od. 1. 57.

This shortening is occasionally found in the middle of a word, as *υἱὸς* | ⏑⏑ | Od. 11. 270. *οἷος* | ⏑⏑ | Od. 7. 312. *ἥρωος* | –⏑⏑ | Od. 6. 103.

Lengthening of short Syllables in Arsis.

e. g. *Πρῑαμίδης—ἀμφηρεφέᾱ—φλόγεᾱ—φῖλε—ἀπονέεσθαι—ἀποπέσῃσι—ζέφυρίη—ἀγοράασθε—κατᾱλοφάδῑα—συβόσῑα.*

A short final vowel is often lengthened before a succeeding consonant: e. g. before *δϝείδω* and *δϝέος*, *δϝηρόν* and *δϝήν*: before a liquid, as *πολλᾱ λισσομένη—πυκνᾱ ῥωγαλέην—περὶ δὲ μέγα βάλλετο φᾶρος—τοῖσι δ' ἀπὸ νύσσης.* The word *νέφος* lengthens a preceding vowel because its original form was *δνέφος.* Cf. *ἔπεὶ—ἐπίτονος* Od. 12. 423.

Generally speaking the Homeric verse uses great freedom in altering the quantity of words to suit the needs of the metre.

Cf. Martial Epigr. 12. 9, 13—

Dicant Ēărĭnōn tamen poetae,
Sed Graeci, quibus est nihil negatum,
Et quos Ἆρες Ἄρες decet sonare.

HOMERIC SYNTAX.

It would be impossible to attempt here anything like a complete sketch of Homeric Syntax, or to point out the contrast that it offers to the later constructions used by Attic writers, but a few hints may be given, that can be more fully worked out by the student for himself.

THE USE OF THE ARTICLE.

To enable us to define accurately the use of the Article peculiar to the Greek of the Homeric poems, all doubts ought to be cleared up as to the date of the composition of the poems, the number and the age of interpolated passages, and the relation of the existing text to the original language. In the midst of so many uncertainties it is impossible to establish definite rules. We shall find the Article sometimes used with the force of a demonstrative, or relative pronoun, sometimes approaching more nearly the ordinary Attic use.

α. Pronominal use, as a weak Demonstrative.

Od. 2. 160 ὃ *σφιν ἐυφρονέων ἀγορήσατο.*

In this sense it may be the *repetition* of something mentioned before,

Od. 3. 11 *νηὸς ἐίσης ἱστία* . . τὴν *δ' ὥρμισαν,*

or may introduce a contrast,

Il. 4. 9 *ἀλλ' ἤ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι*
τέρπεσθον· τῷ *δ' αὖτε, κ.τ.λ.*

In this sense the Article frequently begins a new clause, generally with the addition of a conjunction; e. g. *ὁ μὲν—ὁ δὲ—ὁ γὰρ—αὐτὰρ ὁ.*

The combination *ὅ γε* mostly serves to resume the main subject of the sentence, as

Od. 2. 131 *πατὴρ δ' ἐμὸς ἄλλοθι γαίης,*
ζώει ὅ γ' ἢ τέθνηκε;

The Article may also sum up or repeat a foregoing relative clause,

Od. 11. 147 *ὅν τινα μέν κεν ἐᾷς νεκύων κατατεθνηώτων*
αἵματος ἆσσον ἴμεν, ὁ *δέ τοι νημερτὲς ἐνίψει,*

or may prepare for a subsequent relative clause, as

Od. 2. 119 τάων *αἳ πάρος ἦσαν.*

β. Attributive use.

The commonest form of this is when the Article stands at the beginning of the clause, and the subject is expressed later by a sort of apposition; e. g.

ἡ *μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη*—γλαυκῶπις Ἀθήνη.

When the Article draws nearer to the subject to which it belongs, we naturally approach the regular Attic use. In the Homeric poems when the Article is used in direct combination with a noun it will be found for the most part that this noun either serves to point a contrast or to add a definition: thus we find *οἱ ἄλλοι—τὰ πρῶτα—τοῦ ἑτέροιο—τὸ χθιζὸν—τὰς πέντε*, where one class of things is marked off from another.

In the frequent combinations *ὁ ξεῖνος—ὁ ἄναξ—ὁ ἥρως*, the noun substantive must be regarded as a regular title.

γ. The Relative use.

This arises from the common custom in an early stage of literary composition of putting together two or more demonstrative clauses without a connecting link (asyndeton). e. g.

Il. 1. 330 *ἀλλ' ὅ γε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπε,*
τώ οἱ ἔσαν κήρυκε.

The *τώ* here is merely the demonstrative, and the sentence has no syntactical connection with the preceding clause. '*They* were his heralds.' Attic Greek would write *οἵ*, and English idiom render 'who were his heralds,' but the simpler Homeric syntax leaves the two clauses distinct. Cp.

Od. 9. 334 *οἱ δ' ἔλαχον* || *τοὺς ἄν κε καὶ ἤθελον.*

Il. 7. 452 *τοῦ δ' ἐπιλήσονται* || *τὸ ἐγὼ καὶ Φοῖβος . . πολίσσαμεν.*

From this usage the transition to the real relatival force is natural. Cp.

Il. 1. 125 *ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται,*
i. e. *quae vero ex urbibus diripuimus, ea sunt divisa.*

Od. 4. 349 *ἀλλὰ τὰ μέν σοι ἔειπε γέρων . .*
τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος.

These last instances will serve to introduce a new feature of Homeric Syntax, viz.

COORDINATION OF SENTENCES.

If we examine a paragraph in some Attic writer, we shall find that the sentences are elaborately connected with and subordinated to one another by means of relative pronouns, relative conjunctions, participles, etc. In Homeric syntax the mere juxtaposition of two sentences is often the only link of connection between them. This is called Coordination or Παράταξις. Cp.

Od. 1. 433 *εὐνῇ δ' οὔ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός.*

Here we might expect *χόλον γὰρ* or *χ. ἀλεείνων.*

Od. 2. 10 *βῆ δ' ἴμεν εἰς ἀγορήν, παλάμῃ δ' ἔχε χάλκεον ἔγχος*
=παλάμῃ ἔχων.

Ib. 18 *Ἄντιφος αἰχμήτης· τὸν δ' ἄγριος ἔκτανε Κύκλωψ*
=ὃν ἄγρ. ἐκ K.

See also Od. 2. 20, 86, 313; 3. 252, 391; 4. 374, 729; 6. 234; 7. 30, 171, 263; 9. 8, 374; 11. 520. Cp. also

Il. 6. 147 φύλλα τὰ μέν τ' ἄνεμος χάμαδις χέει, ἄλλα δέ θ' ὕλη
τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη.
= ἐπιγιγνομένης ὥρης or ὁπόταν ἐπιγένηται.

Analogous to this is the tendency noticeable in Homeric syntax to drop from a construction with the Relative to the simpler one with the Demonstrative; e. g.

Od. 2. 225 Μέντωρ, ὅς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος,
καί οἱ ἰὼν . . ἐπέτρεπεν.
„ 9. 19 εἴμ' Ὀδυσεὺς Λαερτιάδης ὃς πᾶσι δόλοισιν
ἀνθρώποισι μέλω . . καί μευ κλέος οὐρανὸν ἵκει.
Il. 1. 79 ὃς μέγα πάντων
Ἀργείων κρατέει, καί οἱ πείθονται Ἀχαιοί.

This disconnected style of syntax is peculiarly favourable to the frequent use in Homer of

EPEXEGESIS*.

This 'appended explanation' is thus described by Schol. on Il. 22. 468 ἐστὶ δὲ συνηθὲς Ὁμήρῳ τὸ ὀφειλόμενον ἁπλῶς ἑρμηνεύεσθαι ἐν δυσὶ περικοπαῖς ἐκφέρειν.

The simplest form of this is where one substantive explains or adds a closer definition to the preceding,

Od. 2. 420 οὖρον . . Ζέφυρον,
„ 6. 122 κουράων αὐτὴ . . νυμφάων,

or when the constituent parts of a whole are expressed,

Od. 7. 114 δένδρεα . . ὄγχναι . . ῥοιαὶ . . μηλέαι,
„ 10. 5 παῖδες . . ἓξ θυγατέρες . . ἓξ υἱέες,
„ 12. 330 ἄγρην . . ἰχθῦς . . ὄρνιθας.

By a similar epexegesis we may explain the idiomatic use of ἄλλος.

Od. 1. 132 ἄλλων . . sc. μνηστήρων,
„ 5. 105 ἄλλων . . sc. τῶν ἀνδρῶν,
„ 10. 485 ἄλλων . . sc. ἑτάρων.

There is also a frequent epexegesis of pronouns,

Od. 1. 194 μιν . . . σὸν πατέρα,
„ 2. 307 ταῦτα . . νῆα, ἐρέτας.

Such an epexegesis may be corrective, where, in Attic Greek, we should find μὲν οὖν used,

Od. 3. 208 οὔ μοι . . πατρί τ' ἐμῷ καὶ ἐμοί,

where the latter clause is a more accurate statement than the former, unless we prefer here to explain μοι as an ethical dative. Occasionally, the epexegetic reference is grammatically irregular, as

Od. 1. 50 νήσῳ . . νῆσος δενδρήεσσα.

We find an epexegetical use of the infinitive,

Od. 4. 197 τοῦτο νῦν καὶ γέρας οἷον . . κείρασθαι κόμην.

* See note on Od. 1. 1.

This infin. generally refers to a noun in the nom. or acc., but cp.

Od. 10. 431 τί κακῶν ἱμείρετε τούτων
Κίρκης ἐς μέγαρον καταβήμεναι;

where the reference is to a noun in the genit. This restriction is not found when the combination of the definite article with the infin. has come thoroughly into use.

A participial sentence may serve as an epexegesis,

Il. 1. 473 ἱλάσκοντο . . ἀείδοντες, μέλποντες,
Od. 11. 582 ἄλγε' ἔχοντα . . ἑσταότ' ἐν λίμνῃ.

An adverb may be explained by an epexegesis,

Od. 4. 348 παρὲξ . . . . παρακλιδόν,
„ 8. 279 καθύπερθε . . μελαθρόφιν,
„ 4. 312 δεῦρο . . . . ἐς Λακεδαίμονα,

and αὐτοῦ is constantly explained by some such addition, Od. 2. 317; 3. 397; 9. 194; 11. 187.

Sometimes one whole sentence is made to explain another, as

Od. 8. 402 ἐγὼ τὸν ξεῖνον ἀρέσσομαι . .
δώσω οἱ τόδ' ἄορ.

Cp. Od. 1. 241; 11. 314.

Sometimes again a single word may be explained by a periphrasis, following,

Od. 1. 1 πολύτροπον . . ὃς μάλα πολλὰ πλάγχθη.

Cp. Od. 1. 300; 2. 65; 3. 382; 9. 271.

The so-called σχῆμα καθ' ὅλον καὶ μέρος is a form of epexegesis, the μέρη being added to make a closer definition of the ὅλον: e. g.

Τρῶας τρόμος ἔλλαβε γυῖα, κ.τ.λ.

MOODS.

Among the peculiarities of the use of Moods in Homer, the student will note with respect to the **Subjunctive**, that (1) it often stands absolutely, analogous in meaning to the future Indicative:

Il. 1. 262 ἴδωμαι, 7. 87 εἴπῃσι, 24. 551 πάθῃσθα,
Od. 2. 333 ἀπόληται, 5. 299 γένηται.

Similar to this is the use of the Subjunctive to introduce the possible and likely, though not actual, circumstances of a simile, Od. 4. 337; 5. 328, 368.

(2) The Imperatival use of the Subjunctive in Homer in 1st pers. sing. and plur. is always accompanied by ἀλλ' ἄγε . . ἄγετε . . δεῦτε Od. 9. 37; 10. 44. Here should be noticed a usage which couples such a Subjunctive mood with a foregoing Imperative.

Il. 6. 340 ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δύω,
Od. 3. 18 ἀλλ' ἄγε νῦν ἰθὺς κίε . . εἴδομεν (Subj.).

This is really the earliest or paratactic stage of syntax which afterwards developes into the subordinated use with ὡς, ὄφρα, ὅπως. Cp. also Il. 22. 417, 450; 23. 71.

The **Optative** mood represents an action merely as a conception of the mind; for this reason, where we find it contrasted with the Subjunctive, it generally expresses a more distant contingency, while the Subjunctive is more analogous in usage to the Indicative future. The Optative may stand absolutely to express a possible result, as

Il. 23. 151 *Πατρόκλῳ ἥρωι κόμην ὀπάσαιμι φέρεσθαι,*

Od. 3. 231 *ῥεῖα θεός γ' ἐθέλων, καὶ τηλόθεν ἄνδρα σαώσαι,*

or in a negative sentence,

Od. 22. 462 *μὴ μὲν δὴ καθαρῷ θανάτῳ ἀπὸ θυμὸν ἑλοίμην τάων.*

When such a possible realization is qualified by an additional clause, it is easy to see the transition to the use of the Optative as a conditional mood,

Il. 10. 246 *τούτου γ' ἑσπομένοιο, καὶ ἐκ πυρὸς αἰθομένοιο ἄμφω νοστήσαιμεν·*

Od. 1. 265 *τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς· πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε*

THE USE OF ἄν AND κεν.

While the Attic poets employ only *ἄν* as the conditional particle, with indic., optat., infin., and particip., and with subjunct. only in combination with a relative pronoun or adverb, Homeric Greek uses both *ἄν* and *κε(ν)* with much fewer restrictions. The use of *ἄν* is more common in negative sentences than in affirmative in the proportion of 2 : 1. Κε(ν) is not unfrequently repeated in each element of a disjunctive sentence, as

Il. 20. 311 *ἤ κέν μιν ἐρύσσεαι ἤ κεν ἐάσεις,*

„ 22. 253 *ἕλοιμί κεν ἤ κεν ἁλοίην,*

while *ἄν* is never so used. Similarly we find the double *κε(ν)* in Homer, as Od. 4. 733, and *ἄν κε* together, as Od. 5. 361; 6. 259; 9. 334, but never the double *ἄν*.

In Homeric Greek both *ἄν* and *κε(ν)* may be used with an independent subjunctive; *ἄν* is only so used occasionally, and then almost without exception in negative sentences, as

Il. 3. 54 *οὐκ ἄν τοι χραίσμῃ κίθαρις.*

The only exceptions to this negative use being Il. 1. 205; 22. 505: *κε(ν)* with the subjunctive is not uncommon, but is always found in affirmative sentences. Cp. Od. 1. 396; 10. 507; 17. 418: *κε(ν)* is also freely used with indicative future; cp. Il. 1. 139, 523; 3. 138; 4. 176; 8. 404; 9. 61, Od. 3. 80; 4. 80; 12. 346; 14. 99; 16. 297: but *ἄν* with the indicative future is only found three times, Il. 22. 49, 66, Od. 6. 221; for in Il. 9. 167 the *ἄν* belongs to the relative.

NOTES.

N.B. The sections and numbers in thick type refer to the 'Homeric forms,' pp. 3 foll.

line 1. **ἔννεπε**, 'tell of.' Buttmann (Lexil. 123 foll.) takes *ἐνέπω* as a lengthened form of 'ΕΠΩ, through a step *ἔμπω*. It seems rather to be compounded of *ἐν* and *ἔπω*, i.e. *Ϝέπω*, and the second *ν* represents the original digamma, § **2**.

πολύτροπον = the man 'of many wanderings;' the word explained by the next clause *ὃς .. πλάγχθη*. So inf. v. 300 *πατροφονῆα, ὅς οἱ πατέρα κλυτὸν ἔκτα*. Cp. also Od. 2. 65, 66; 3. 383 and 9. 271. This '*appended explanation*' is called in Gk. *ἐπεξήγησις*. Others render the word, 'clever,' 'of many devices or shifts,' cp. Od. 9. 19, 20.

l. 2. **πλάγχθη** = *ἐπλάγχθη*. The syllabic and temporal augments are dropped or retained at will in Homer; as *πλάγχθη .. ἔπερσεν*. Cp. § **16**. 1.

l. 3. **νόον** = *mores*, as Horace translates it, Ep. 1. 2, 20; A. P. 141.

l. 4. **ὅ γε**, generally used to make an emphatic reference back to the original nominative. Cp. Od. 2. 327; 4. 821. See on p. 14, *a*.

l. 5. **ἥν** from **ὅς, ἥ, ὅν** = *suus*. **ἀρνύμ.**, 'trying to win.'

l. 6. **οὐδ' ὥς**, 'not even thus' = notwithstanding all his efforts; explained by *ἱέμενός περ*. For the *ρρ* in *ἐρρύσατο*, see § **16**. 1.

l. 7. **αὐτῶν σφέτερ.** = *suis ipsorum*.

l. 8. Join **κατ-ήσθιον**. This separation of the preposition from a compound verb is called *Tmesis* (*τμῆσις, τέμνω* = 'cutting').

l. 10. 'Of these things (from some point of them at least), tell us too.' **τῶν** (= the whole story of the wanderings) is the genit. after *εἰπέ*, as *εἰπὲ πατρὸς*, Od. 11. 174. **ἁμόθεν γε** [*ἁμὸς* Doric for **τις**, cp. *οὐδ-αμοῦ* and *ἀμωσγέπως*] adds a qualification: the poet only asks to know some portion of the story. Cp. *ἔνθεν ἑλὼν*, Od. 8. 500, 'taking it up at that point.' **καὶ ἡμῖν** = 'even as thou hast told others,' or, perhaps, 'even as thou thyself knowest it.' The **ἔνθα** of v. 11 is, then, the point at which the Muse consents to begin; viz. the eighth year (Od. 7. 261) of the captivity of Odysseus in Calypso's isle, and the tenth after the sack of Troy.

l. 11. **αἰπὺν**, properly 'steep.' Death is regarded as a plunge down a precipice. Cp. Soph. O. T. 877 *ἀπότομον ὤρουσεν εἰς ἀνάγκαν.* Trans. generally 'violent.' Cp. the use of *praeceps* in Latin.

l. 13. **κεχρημένον.** The perf. pass. of *χράομαι* has in Epic the sense of 'yearning after.' Cp. *εὐνῆς κεχρημένος*, Il. 19. 262.

l. 16. **ἐνιαυτὸς** is a year regarded as a series of seasons; *ἔτος*, as a date. 'But when the year came as the seasons revolved (*περιπ[ε]λομένων*, in which the Gods destined for him,' etc.

l. 18. **οὐδ' ἔνθα**, 'not even then (apod. to *ὅτε δὴ*) was he escaped from his trials and [safe] among his friends.' i. e. The time for his return was come, but there were still many ordeals to undergo, before he found himself safe in Ithaca. *πεφυγ.* with genit. implies escape from troubles in which one has been actually involved: with the accus. (cp. Od. 9. 455) it implies that one is spared them altogether. Others render less well, 'Not even there (sc. in Ithaca) was he safe from troubles even when among his friends,' alluding to the struggle with the suitors still in store.

l. 21. **πάρος**, used, like *πρὶν*, with infin.

l. 24. **δυσομένου Ὑπερίονος**, here a local genit., as *Ἄργεος*, 'at Argos,' Od. 3. 251. For **δεδαίαται**, cp. § 17. 4; **δυσομένου**, § 20. 3. For **ἀντιόων**, cp. §§ 18. 2; 19. 1.

l. 28. **τοῖσι**, 'for them.'

l. 29. **ἀμύμονος**, i. e. in point of birth or beauty, not of virtue.

l. 32. **αἰτιόωνται**, § 18. 2; **ἡμέων**, § 15. 1.

l. 33. **οἱ δὲ**, 'whereas they, even of their own selves, by their infatuation, have sorrow beyond the claims of fate.' Every man had a certain amount of suffering which he could not forego, but this minimum could be indefinitely increased by recklessness and folly; **σφῇσι**, § 15. 2.

l. 36. **νοστήσαντα**, 'slew Agamemnon on his return [from Troy], though well aware of an awful doom, since we told him beforehand.'

l. 38. **ἀργειφόντην.** This epithet represents Hermes as the slayer of Argus the watchful guardian of Io. The word originally had some connection with the 'brightness of day,' *ἀργὸς-φαίνω* (the change from *φάντης* to *φόντης* being an Aeolic variation), and the latter story seeks to explain an epitnet whose meaning had become unintelligible.

l. 39. **μνάασθαι** for *μνᾶσθαι*, § 18. 2.

l. 40. **τίσις Ἀτρείδαο** = 'vengeance for Agamemnon.'

l. 41. **ἱμείρεται** for *ἱμείρηται*, conjunct., § 3. 4.

l. 44. **γλαυκῶπις**, 'with flashing eyes.' Cp. of Athene Il. 1. 200 *δεινὼ δέ οἱ ὄσσε φάανθεν.* Cp. *γλήνη, γλαῦξ, λάω* ('I see'). Others render 'grey-glittering;' cp. *γλαυκὸς* as epithet of the olive.

l. 46. **καὶ λίην**, 'Aye verily! *that* man lies low in befitting destruction; so perish too any one else!'

l. 50. **ὅθι τε.** Notice the Epic **τε**, used not as a copulative, but appended to pronouns, adverbs, and particles, adding a slight tinge of indefiniteness, by pointing rather to general cases than to a special instance. It is retained in Attic in *οἷός τε* = 'the sort of person to do so and so;' and also in *ὥστε*.

l. 51. **νῆσος**, *ἐστὶ* being omitted, as in Od. 4. 606. But a similar anacoluthon occurs Il. 6. 396 *θυγάτηρ Ἠετίωνος .. Ἠετίων ὃς ἔναιεν, κ.τ.λ.*; *ἐν* here is adverbial = 'therein.'

l. 52. **ὀλοόφρων**. Atlas is called a being 'of *baleful mind*,' because of his deep knowledge. With ignorant nations a very clever man has something 'uncanny' about him. A *wizard* is only 'one who knows.' (Germ. *wissen*.)

l. 53. **αὐτὸς**, emphatic. **ἀμφὶς ἔχουσι**, 'keep asunder;' so *ἀμφὶς ἐέργει*, Il. 13. 706. The name Ἄτλας (*τλάω*) signifies the 'upholder.'

l. 55. **ὀδυρόμενον**, to be taken predicatively with *κατερύκει*.

l. 58. **καὶ καπνὸν**, 'if it were but the smoke,' **θανέειν**, § 17. 5.

l. 59. **οὐδέ νυ σοί περ**, 'and *thine* heart even recks not of it.' *οὔ νύ τ[οι]*, § 6.

l. 62. **ὠδύσαο**, only the first aor. and perf. pass. (cp. Od. 5. 423) used in Homer. The word contains a pun upon the name of Odysseus.

l. 63. **νεφεληγερέτα**, § 9. 3.

l. 64. **σε .. ἕρκος**. In Epic diction a personal accusative is often joined with an epexegetic (see on v. 1) accusative of the part affected, *τὸν δὲ σκότος ὄσσε κάλυψεν*. It is sometimes found in Attic, as *ποῦ μ' ὑπεξάγεις πόδα*; Eur. Hec. 812.

ἕρκος ὀδόντων = 'the fence formed by the teeth,' like *πύργου ῥῦμα*, 'a defence in the shape of a tower.'

l. 66. **ὃς περὶ μὲν**, i. e. *ὃς περὶ .. ἐστὶ βροτῶν νόον*, 'who is beyond mortals in wit (so *περίεσσι γυναικῶν*, Od. 18. 248), and beyond all others (*περὶ* = *περισσῶς*) gave offerings.'

l. 70. **Πολύφημον**, assimilated in case to *ὅν*. For *ὅου* cp. § 15. 5.

l. 71. **Κυκλώπεσσι**, a local dat., 'among the C.' Cp. *Πυλίοισι μέγ' ἔξοχα*, Od. 15. 227.

l. 75. **οὔ τι κατακτείνει**, parenthetical; as we should say, 'without indeed slaying him.'

l. 76. **ἡμεῖς οἵδε**, 'we here,' in opposition to the absent Poseidon. **ἔλθησι**, § 17. 1.

l. 78. Join **ἐριδαινέμεν** (§ 17. 5) **οἶος ἀντία πάντων**, 'to contend alone against all,' viz. in despite of *ἀθ. θεῶν*.

l. 82. **τοῦτο**, sc. *νοστῆσαι Ὀδ.*

l. 83. **ὅνδε δόμονδε**, 'to his home,' § 12. 2. (*c*.)

l. 84. **διάκτορος**, 'guide,' from *διάγω*. Cp. Od. 11. 626. Buttmann refers the word to *διάκω* = *διώκω*, and renders 'the runner.'

l. 85. **ὀτρύνομεν**, i. e. *ὀτρύνωμεν*, § 3. 4, 1 aor. subjunct.

l. 89. **θείω**, cp. §§ 3. 2 and 23. 1.

l. 90. **καλέσαντα**, attracted into construction of accusat. with infin. **κομόωντας**, from *κομάω*, § 18. 2.

l. 91. **ἀπειπέμεν**, § 17. 5, 'to tell out,' as inf. v. 373.

l. 92. **ἀδινὰ**, descriptive epithet, 'close-thronging.' **εἰλίποδας** expressed

the circling movement of the foot, which is brought round at each step, instead of being lifted fairly and set down again. Buttmann would render 'heavy tramping.' But 'roll' is the primary notion of root εἰλ- or ἐλ-. **ἕλικας** has its meaning decided by *κεράεσσιν ἑλικτὰς*, Hymn. Herm. 192.

l. 95. **ἔχῃσι**, cp. Il. 17. 143 *ἦ σ' αὔτως κλέος ἐσθλὸν ἔχει.*

l. 97. **ὑγρὴ**, a femin. adject. used substantively, as *ζεφυρίη*, Od. 7. 119; *ἴση*, Od. 9. 42.

l. 100. **δάμνῃσι**, from form *δάμνημι*.

l. 101. **τοῖσίν τε κοτέσσεται**, i. e. *κοτέσηται*, §§ 3. 4 and 8. 2 = *quibuscunque irata fuerit.* The lines 97–100 were rejected by the Alexandrian critics as an interpolation from Il. 10. 135 and 5. 746 foll. Athene does not go to Ithaca in the character of a war-goddess.

l. 110. **οἱ μὲν** takes up *κήρυκες*, and **οἱ δ' αὖτε** refers to *θεράποντες*.

l. 112. **πρότιθεν** = *προ[ε]τίθεσαν*, § 22. 1; 'set them in the front of the seats,' cp. Od. 10. 354. **δατεῦντο**, § 4. 1.

l. 114. **τετίημαι**-*μένος* and *τετιηώς* (Il. 9. 30) are the only forms in use of a root TIE.

l. 116. **μνηστήρων τῶν μέν.** The demonstrative rarely follows the noun unless a relative clause succeeds, as Od. 2. 119; 10. 74. Here it strengthens the antithesis to **τιμὴν δ' αὐτός. σκέδασιν θείη** = *σκεδάσειε*.

l. 120. **ἐφεστάμεν**, § 23. 1.

l. 122. Join **ἔπεά μιν προσηύδα** as *αἶψα δ' ἄρ' Εὔμαιον ἔπεα πτερόεντα προσηύδα*, Od. 17. 543, the verb being used with a double accusative.

l. 124. **πασσάμενος** (*πατέομαι*), § 19, 1. With **ὅττεό σε χρὴ**, cp. Od. 4. 463 = *cujus rei tibi opus sit.*

l. 125. **ἡ δ' ἕσπετο Π. Α.** In Epic diction a clause often begins, as here, with the article, and the noun follows later by a sort of apposition. 'She, i. e. Pallas Athene.' See p. 14.

l. 130. **εἷσα**, aor.; *εἷσον*, imperat. A defective verb from a present ἝΩ. Join **ὑπο-πετάσσας**, § 19. 1. That **λῖτα** is accus. sing. from a masc. nom. *λὶς* seems settled by the dat. *λιτὶ*, Il. 18. 352; others take it as accus. plur. from an old nom. *λῖ* = *λισσὸς*, *λεῖος*, 'smooth,' i. e. not embroidered. In any case the epithets *καλὸν δαιδ.* will be referred back to *θρόνον* (cp. Od. 10. 314, 366), the words *ὑπὸ .. πετάσσας* being parenthetical. 'And below (*ὑπὸ*, adverbial) was a stool for the feet.' The *κλισμὸς* is a low easy chair with a back: the *θρόνος* had none.

l. 132. **πὰρ δὲ** (§ 7), 'and beside it,' adverbial.

ἔκτοθεν ἄλλων μνηστήρων. This use is explained by taking *μνηστ.* as the epexegesis of *ἄλλων*, 'apart from the others,' sc. the suitors. So Soph. Aj. 516 *ἄλλη μοῖρα* = 'something else,' i. e. fate. Phil. 38 *ἄλλα ῥάκη* = 'other things,' viz. rags. Cp. Livy 4. 41. 8 *plaustra jumentaque alia.* See p. 16.

l. 134. **ἀδήσειε**, 'should feel a loathing at,' properly the loathing that

comes from satiety. *ἄδην*, = Lat. *sa-tur*, *sa-tis*. **ὑπερφίαλος**, from *ὑπερφυής* = 'over-grown,' i. e. over-weening; for *φυ* changing to *φι*, cp. *φύτον* with *φῖτυ*.

l. 136. Join **προχόῳ φέρουσα**. **ἐπέχευε**, sc. over their hands, above the basin. **νίψασθαι**, 'to wash withal.'

l. 138. **παρὰ ἐτάνυσσε**, 'drew to their side.'

l. 140. **ἐπιθεῖσα**, 'having laid on [the board] many cates, lavishing from her stores.'

l. 141. **κρειῶν**, § 3. 2.

l. 143. Join **αὐτοῖσιν οἰνοχοεύων**.

l. 147. **παρενήνεον**, imperf. from unused form *νηνέω*, reduplicated from *νέω* = 'to heap.'

l. 148. **ἐπι-στέφ-εσθαι**, Lat. *stip-are* = 'to fill brim-full of drink.' Cp. Od. 2. 431. Virgil's *vina coronant* means to wreath the bowl with flowers. (Aen. 1. 724; 3. 525.)

l. 150. **ἐξ .. ἕντο**, from *ἐξίεσθαι*, to dismiss from one's self.

l. 152. **ἀναθήματα** = 'appendages,' i. e. accompaniments. The notion of 'ornaments' is later.

l. 155. **ἀνεβάλλετο**, 'struck up' the prelude.

l. 160. **ῥεῖα**, 'lightly.' **νήποινον** = 'without payment.'

l. 163. **ἰδοίατο, ἀρησαίατο**, § 17. 4.

l. 164. With the double comparative, of two qualities contrasted in the same object, (the latter comparative being assimilated to the former), cp. Hdt. 3. 65 *ἐποίησα ταχύτερα ἢ σοφώτερα*. Lat. *libentius quam verius*, Cic. pro Mil. 29.

l. 167. **εἴ πέρ τις**, 'even supposing any one should declare.' **φῇσι**, the conjunct. of an imaginary case.

l. 170. **τίς πόθεν**; two questions fused into one. At *ὁπποίης* appears an *indirect* question after *κατάλεξον*, the *direct* is resumed at *πῶς*.

l. 172. **εὐχετόωντο**, *εὐχετάομαι*, § 18. 2.

l. 173. **πεζόν**. Notice the *naïveté* of this remark in the mouth of an islander.

l. 175. This is not the affirmative particle *ἦ*. The rule of the early grammarians was to write in a double question (where Attic would have used *πότερον .. ἤ*) *ἤ* or *ἠέ* in the first clause, and, in the second, *ἦ* or *ἦε*. (See La Roche, Hom. Textkrit., s. v.)

πατρώιος, 'ancestral.'

l. 176. **ἴσαν**, § 23. 3. So *ἴῃ χόρον*, Od. 18. 194.

l. 177. **ἄλλοι**, i. e. strangers.

l. 182. **ὧδε** = 'as you see,' 'thus;' never in Homer = *here*.

l. 183. **πλέων**, one syllable, § 4. 3.

l. 184. **Τεμέσῃ**, in Cyprus, the great storehouse for copper (*cuprum* = *aes Cyprium*).

l. 185. **ἥδε** = 'yonder;' he points as he speaks.

l. 185. ἐπ' ἀγροῦ refers to the 'cultivated land,' as opposed to the city. πόληος, § 11. 5.

l. 190. ἔρχεσθ[αι], § 6.

l. 192. παρτιθεῖ = *παρατίθησι*, §§ 7 and 23. 1. Join κατα-λάβησι. Trans. 'crawling along the slope (*γουνὸς* from *γόνυ*) of his vineyard-plot.'

l. 193. ἀλωή, properly 'a threshing-floor,' stands for any plot of smoothed land. In Il. 9. 579 *οἰνόπεδον* stands as substantive.

l. 195. βλάπτουσι κελ., 'bar him from his homeward voyage.' Cp Od. 4. 380. *βλαβ-εῖν* seems connected with λαβ-εῖν.

l. 199. ἐρυκανόωσι, from *ἐρυκανάω*, § 18. 2.

l. 201. τελέεσθαι, fut., § 19. 1.

l. 204. ἔχησι, sc. *αὐτὸν*, *δέσματα* is the subject of the verb.

l. 207. τόσος = *τήλικος*, 'grown so big.'

l. 209. θάμα τοῖον, like our familiar 'ever so often.' This addition of *τοῖον* gives an emphasis which was probably marked by some expressive gesture. Cp. *σιγῇ τοῖον*, i. e. with finger on lip. Od. 4. 776; see also Od. 3. 321, and 11. 135.

l. 210. ἀναβήμεναι ἐς, 'embarked for;' ἔβαν = *ἔβησαν*.

l. 213. πεπνυμένος. Irregular perf. part. from *πνέω*. Lit. 'having the breath of life' (Od. 10. 495), and thence = 'intelligent.' Cp. the Lat. *anima* and *animus*.

l. 216. γόνον = *γονήν*, 'parentage.'

l. 217. τευ = *τινος*, § 15. 3.

l. 218. ἔτετμε, i. e. *ἔτετ[ε]με*, redupl. second aor. (§ 16. 2) from unused pres. *τέμω*.

l. 220. τοῦ μέ φασι ἐκγενέσθαι = *nunc vero, qui infelicissimus est hominum, ejus me filium dicunt esse.*

l. 222. νώνυμνον ὀπίσσω, 'inglorious for the time to come.' *We* speak of 'looking forward' to the future. To Homer it appeared as the unseen things coming up behind us. Cp. *ἔμπροσθεν* in the sense of 'the past.' Plat. Phaedr. 277 D.

l. 223. τοῖον ἐγείνατο, (§ 19. 3). Cp. Virg. Aen. 1. 609 *Qui te talem genuere parentes.*

l. 225. ἐπ[έ]λετο, (*πέλομαι*,) the aorist, where our idiom uses the present, meaning 'has come to be.' *τίπτε* [i. e. (*κατὰ*) *τί ποτε*;] δέ σε χρεώ; literally, *quanam de re opus te habet?* With *χρεὼ* supply *γίγνεται* as Od. 4. 634, or *ἵκει*, as Od. 2. 28. The sense is, 'What do you want with this sort of thing?'

l. 226. εἰλαπίν | η‿ἠέ γά | μος, § 4. 4. τάδε, 'this that I see.'

l. 227. ὥς τέ μοι, 'since with insolent behaviour these men seem to me to be arrogantly feasting.' Cp. Od. 3. 246. Others render, 'How insolently!'

l. 229. ὅς τις, 'who might chance to come among them with his senses about him.'

l. 232. μέλλεν, 'was like to be,' or, as *we* say, 'to have been.' Cp. *μέλλετ' ἀκουέμεν*, Od. 4. 94, 181. The Schol. interprets it by *ὤφειλεν*, *debuit.*

l. 234. ἐβόλοντο, for *ἐβουλ.*, from *βόλομαι*, thematic present with short stem. μητιόωντες, § 18. 2.

l. 235. περὶ πάντων, *prae caeteris*, i. e. He has been lost to our sight, under sadder circumstances than any other man; not merely removed by death.

l. 238. ἐν χερσὶ, 'in the arms.'

l. 239. τῷ, 'in that case,' taking up *δάμη*.

l. 241. ἅρπυιαι, = 'the snatchers,' a personification of storm-winds. Cp. Od. 20. 66, 77, where the same thought is expressed by *ἀνέλοντο θύελλαι.* The Harpyies of Virg. Aen. 3. 210 are a later creation.

l. 242. οἴχετ[*αι*], § 6.

l. 246. Ithaca, Samè [Cephallenia], and Zacynthus (Il. 2. 631), formed the kingdom over which Odysseus ruled; but it did not include Dulichium (ibid. 625), which is supposed to have been one of the Echinades, perhaps afterwards joined to the mainland by the deposit of the Achelous.

l. 249. τελευτὴν ποιῆσαι, sc. by choosing a husband.

l. 251. τάχα, in Homer always = 'quickly;' never = 'perhaps.' Join καί ἐμ' αὐτόν.

l. 253. πολλὸν, § 13. 5.

l. 254. ὅ κε χεῖρας ἐφείη, *qui manus inferat.*

l. 255. εἰ γάρ. This combination = *utinam;* it is resumed by the simple optative in v. 265, but it also introduces a protasis, to which *πάντες κε* gives the apodosis (v. 266). The use of the Latin *si* is similar.

l. 259. Ἐφύρης. There are several places of this name. The choice here lies between the Thesprotian and Elean Ephyra.

l. 261. ὄφρα οἱ εἴη, 'that he might have it, to smear his arrows withal.' Cp. Od. 9. 248.

l. 264. φιλέεσκε, § 17. 6.

l. 267. ἐν γούνασι. This phrase seems to be interpreted by the expressions *γουνάζομαι, τὰ σὰ γοῦναθ' ἱκάνω*, Od. 3. 92 and 11. 68. Cp. also Il. 6. 303, where the votive robe is laid upon Athena's knees.

l. 268. ἀποτίσεται. Indic. fut. with *κε*, as in Il. 1. 175 *οἵ κέ με τιμήσουσι.*

l. 270. ὅππως, (§ 8. 2), trans. 'how thou wilt expel.'

l. 271. εἰ δ' ἄγε. Generally interpreted as an ellipse for *εἰ δὲ* [*βούλει*] *ἄγε*. But *εἰ* may be an exclamation, like Latin *eia*.

l. 273. πέφραδε, (*φράζω*), imperat., § 16. 2.

l. 275. μητέρα. . . . ἂψ ἴτω, an anacoluthon. The sentence would rightly have run, *μητέρα δὲ* [*ἄνωχθι*] *ἂψ ἰέναι.*

l. 277. οἱ δὲ, i. e. the father and other members of the family. ἐπὶ

παιδὸς = 'along with.' ἐπὶ with genit., when used with verbs of motion, means, literally, 'taking the direction of,' as Od. 3. 171.

l. 280. **ἄρσας**, *ἄρω*, § **19. 2.**

l. 283. **κλέος**, 'news,' got by hearsay. Cp. Il. 2. 486 *ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν.*

l. 286. ὃς γὰρ, (demonstr.), 'for *he* came back last.'

l. 288. **τρυχόμενός περ**, sc. by the suitors of his mother.

l. 291. **χεῦαι**, (*χέω*, § **19.** 3), **κτερεΐξαι, δοῦναι, φράζεσθαι**, are all infinit. for imperat. ἐπὶ = 'besides.'

l. 297. **νηπιάας**. The nom. *νηπίη* is lengthened to *νηπιέη* (§ **3.** 5), cp. Il. 9. 491; and analogously the acc. *νηπίας* to *νηπιάας*, as *αἰτιᾶσθαι* to *αἰτιάασθαι*, Il. 10. 120. 'You ought not to practise childishness, since you are no longer of the age for it.' Homer uses plurals where in later Greek we find an abstract noun. Cp. Od. 2. 346; 5. 250.

l. 298. **ἦ οὐκ**, § **4. 3.**

l. 299. **ἐπ' ἀνθρώπους**, 'spreading over.' **πατροφονῆα, ὅ οἱ π. κ. ἔκτα.** See on Od. 1. 1, and p. 16.

l. 302. **ἔσσ**[*ο*], § **23. 4.**

l. 310. **τεταρπόμενος**, (*τέρπω*), § **16. 2.**

l. 313. **οἷα**, sc. *κειμήλια*. **διδοῦσι**, § **23. 1.**

l. 315. **λιλαιόμενόν περ**, 'very eager.' *περ* here intensive and not concessive.

l. 317. **δόμεναι**, see on sup. v. 291.

l. 318. **καὶ μάλα καλὸν ἑλών**, i. e. 'taking it out from among your treasures, (not = 'choosing'), and it will be worth a return-present to you,' i. e. when you visit me, I will give you as good an one.

l. 320. **ἀνοπαῖα**. The meaning and accentuation of this word are altogether uncertain. It is interpreted, (1) 'upwards' (cp. Anopaea, as name of mountain-pass, Hdt. 7, 216); (2) 'the *anopaea*,' a sort of sea-eagle; (3) 'up the smoke-vent;' *ὀπή*, (query if *ἀν' ὀπαῖα*?), and (4) 'unseen,' (*ἀ* + *ὄπ-ωπα*). The choice semes to lie between (1) and (2).

l. 326. **εἶατ** [*ο*], § **24. 7.**

l. 328. **ὑπερωιόθεν** (*ὑπερώιον*) § **12. 2** (*b*).

l. 330. **κατεβήσετο**, § **20.** 3.

l. 337. **πολλὰ γάρ**. The clause containing the reasons of her action is thrown first. Cp. Od. 10. 174, 190. **οἶδας**, § **23.** 8.

l. 338. **κλείουσι**, § **3. 2.**

l. 343. **μεμνημένη**, 'calling it to mind.' The particip. stands free from the construction, (as in Od. 4. 151), and *ἀνδρὸς* depends on *κεφαλὴν*, 'the person, I mean, of a man who,' etc. Cp. sup. v. 161 and Od. 11. 549. The phrase **Ἑλλὰς καὶ μέσον Ἄργος** is a sort of familiar saying like 'from Dan to Beersheba,' and signifies the whole of Greece. Hellas, properly a district in Thessaly, is extended to signifiy all extra-

Peloponnesian Greece, and *μέσον Ἄργος* (sc. *Ἀχαϊκὸν*), the kingdom of Agamemnon, is taken to include the whole of the Peloponnese.

l. 347. **οὔ νύ τ[οι]**, § 6, 'are not the cause,' sc. of your sorrow.

l. 349. **ἀλφηστῇς**, generally interpreted 'enterprising,' 'gain-getting,' from *ἀλφάνω*, is also explained as 'corn-eating,' from *ἄλφι-ἔδειν*. Cp. *σιτοφάγος*, Od. 9. 191; 8. 222. **ἑκάστῳ**, is in apposition with *ἀνδράσιν*.

l. 356. **οἶκον** here, and **οἰκόνδε** (§ 12. 2), v. 360 = *θάλαμον*.

l. 359. **τοῦ** resumes the *ἐμοί*, 'to this person (sc. to me) belongs.' The lines 356–359 were rejected by the Alexandrian critics as an interpolation from Hector's interview with his wife, Il. 6 990.

l. 365. **σκιόεντα**, probably because the only light came through the door when opened; or through the smoke-vent.

l. 366. Join **παρακλιθῆναι** [*αὐτῇ ἐν*] **λεχέεσσι**.

l. 370. **τόδε καλὸν**, 'this is a fine thing,' viz. *ἀκουέμεν ἀοιδοῦ*. Cp. sup. v. 82, inf. v. 376.

l. 374. **ἐξιέναι**, infin. explaining and in apposition with *μῦθον*.

l. 375. **ὑμὰ**, § 15. 2. **ἀμειβόμενοι κ. οἴκ.**, 'changing about from house to house,' i. e. the guest of to-day is the host of to-morrow, and so on.

l. 377. **νήποινον**, v. 380 **νήποινοι**, 'without recompence;' in first case = without paying; in second = unavenged.

l. 378. **ἐπιβώσομαι**, § 4. 2.

l. 379. **δῷσι**, § 23. 1. **παλίντιτα ἔργα**, 'acts of requital.'

l. 381. **ἐμφύντες χείλεσι ὀδὰξ**, 'fastening on (lit. 'growing on') their lips with set teeth.' 'O-*δαξ*, *δάκ-ν-ω* = Lat. *mordicus*.

l. 382. **ὃ**, 'in that;' *propter id quod* = **ὅτι**.

ll. 385–389. Antinous and Eurymachus preserve their characteristics throughout; the insolent scoffer, and the smooth man of false professions.

l. 387. **πατρώιον**, 'thine ancestral right.'

l. 391. **τοῦτο κάκιστον**. Telem. *pretends* to believe that Antinous must have thought it a bad thing to come to the throne, since he hopes Telem. may be spared that burden. The subject to *βασιλευέμεν* is not expressed, but it is implied by the *οἱ* that follows. **δῶ** = *δῶμα*.

l. 394. **βασιλῆες**, 'chieftains.'

l. 396. **κεν ἔχῃσι**, 'may have this' = Attic opt. with *ἄν*. Cp. Od. 4. 692; 10. 507.

l. 400. Cp. v. 267.

l. 403. **βίηφι**, § 12. 1.

l. 404. **ἀπορραίσει σε κτήματα**, double accusative on the analogy of the construction with *ἀφαιρεῖσθαι*.

ναιετοώσης (not *ναιεταώσης*, § 18. 2), 'existing,' properly = 'dwelling,' as if the lands stood for their inhabitants. So Soph. Aj. 595

Ὦ κλεινὰ Σαλαμὶς σὺ μέν που
ναίεις ἁλίπλακτος εὐδαίμων.

l. 406. ὁππόθεν, indirect question after *ἐρέσθαι*, ποίης and ποῦ direct.

l. 409. Trans. 'Or comes he thus, desiring his own business [done]?' τόδ' ἱκάνει; lit. 'comes he this coming?' = *τήνδ' ἄφιξιν ἀφικνεῖται*; cp. Od. 5. 215.

l. 411. γνώμεναι, 'for us to know him;' and he need not have been so shy, *οὐ γάρ τι κακῷ, κ.τ.λ.*

l. 414. εἴ ποθεν ἔλθοι, sc. *ἀγγελίη*: others make *πατὴρ ἐμὸς* the nom.

l. 417. The nom. to the sentence is οὗτος, 'this man.'

l. 420. ἀθανάτην, § 13. 2.

ll. 422, 423. Join ἐπ-ελθεῖν, ἐπ-ῆλθεν.

l. 424. κακκείοντες, §§ 7 and 23. 6.

l. 425. αὐλῆς, local gen., as *Ἄργεος*, Od. 3. 251. Others make it depend on *ὅθι*, like *ἄλλοθι γαίης*, Od. 2. 131.

l. 428. κέδνα ἰδυῖα (i. e. *ϝιδυῖα*, § 2), 'with trusty heart.' This use of *οἶδα* is common to denote character; e. g. *ἀθεμίστια, ὀλοφώια, αἴσιμα, εἰδώς*. The fem. of particip. *εἰδὼς* has the shortened vowel, as *τεθηλὼς, τεθαλυῖα*.

l. 433. χόλον δὲ, where one would expect *χόλον γάρ*. The connection of clauses in Homer is often marked only by their thus being put side by side (co-ordinated) instead of being made dependent on one another (subordinated). See p. 15.

l. 436. ὤιξεν, (*οἴγω*), Attic form *ᾦξα*.

l. 439. *ἀσκήσασα*, 'smoothed.' τρητὸς, not bored with holes to carry the ropes that supported the bedding, but bored with holes in order to be bolted together.

l. 441. Trans. 'She pulled the door to with the silver hook, and drew home the bolt by its strap.' The *κληὶς* here is a *bar* on the inner side of the door. There was a hole in the door, through which passed a strap fixed to the bar. When you had left the room, and shut the door after you, the next thing was to pull the loose end of the strap which hung outside the door, and this drew the bolt across the door into a socket made to receive it in the jamb (*σταθμός*). The bar could be lifted again from the outside by passing through the strap-hole a hook or key (also called *κληίς*). See Od. 21. 47 foll.

BOOK II.

l. 2. εὐνῆφιν, § 12. 1.

l. 3. ἑσσάμενος, § 19. 1 (*ἕννυμι*). Join περι[έ]θετ[*ο*].

l. 5. ἄντην, literally, 'if looked at face to face' = 'in presence.'

l. 7. *ἀγορή*, see on Od. 3. 127.

l. 9. ἤγερθεν, § 22. 1; ὁμηγερ. ἐγένοντ. expresses the completed result of *ἤγερθεν*.

l. 11. κύνες, cp. Virg. Aen. 8. 461. ἀργὸς, in its original meaning = 'white and glistering,' gets the sense of swift through the notion of quick glancing movement. Cp. *αἰόλος* and Lat. *micare, coruscare*.

l. 13. θηεῦντο, § 4. 1; from an Epic form *θηέομαι* for *θεάομαι*.

l. 14. γέροντες, the head men of the noblest families, generally the immediate advisers of the king. The notion of *age* is not necessarily retained in the word, any more than in *senatus* ('senex') or in our *alderman*.

l. 17. καὶ γὰρ seems to be the explanation of *ὃς δὴ γήραϊ κυφὸς ἔην*, which was natural enough if, twenty years ago, he had a son old enough to carry arms at the siege of Troy.

l. 20. πύματον δὲ, 'and dressed him last for supper.' '*Sociorum Ulyssis ultimus ille fuit quem devoravit Cyclops*,' Bothe. Cyclops had threatened *Οὖτιν ἐγὼ πύματον ἔδομαι*, but *Οὖτις* had anticipated that by blinding him, Od. 9. 344, 360.

l. 21. οἱ = ' for him.'

l. 22. ἔργα, *opera rustica*, which usage appears in the title of Hesiod's poem, *Ἔργα καὶ Ἡμέραι*.

l. 23. οὐδ' ὧς, ' notwithstanding,' i. e. though he had three sons left.

l. 24. τοῦ δακρυχέων, 'shedding tears for him.' So *ὀδύρεσθαι* with genit., Od. 4. 104.

l. 26. θόωκος (Epic for *θῶκος*), is here equivalent to the *βουλὴ* of the elders, Od. 3. 127.

l. 28. ὧδε. See on Od. 1. 152. χρειὼ ἵκει, cp. Od. 1. 342.

l. 29. Join τίνα νεῶν ἀνδρῶν, *κ.τ.λ.* ἦ οἱ = *ἢ ἐκείνων οἱ*.

l. 30. στρατοῦ seems naturally to refer to any invading host. But the Schol. interprets it of the army returning from Troy.

l. 31. ἥν χ' ἡμῖν. χ', i.e. *κε*, 'which he might tell us of, when he had been the first to hear of it.'

l. 33. ὀνήμενος, 'favoured by heaven,' an aoristic participle, used adjectively (*ὀνίνημι*), properly expresses the condition of one on whom the blessing (*ὄναιο*) has been fulfilled; as *οὐλόμενος* is one for whom the curse (*ὄλοιο*) has worked.

l. 35. The φήμη, or ' lucky omen,' consisted in the *unconscious* blessing pronounced on Telemachus; for Aegyptius did not know who had called the assembly. For a similar *opportunè vox emissa*, cp. Livy 5. 55.

l. 36. ἐτῑ δὴν, the *ι* lengthened before *δϝ*., § 2. So *οὔ τι μάλᾱ δήν*, Il. 1. 416. See Od. 5. 127.

l. 39. Join γέροντα προσέειπ. Trans. καθαπτόμενος 'accosting him.'

l. 43. εἴπω. In the corresponding passage, sup. v. 31, the optative occurs. Perhaps Telemachus changes it to a conjunctive, as implying that he 'really will' give every information which he happens to be the first to hear.

l. 45. ὅ, ' inasmuch as,' cp. Od. 1. 382. Others translate, ' which has fallen upon my house [in the shape of] mischief.'

l. 46. δοιὰ, in apposition to *κακὸν*, 'that is to say, two sorts of things.' The simplest way is to read *κακὰ*, with Aristophanes.

ὑμῖν τοίσδεσσι, 'you here.' This and *τοίσδεσι* are the usual Homeric forms of *τοῖσδε*. The Epic datival termination seems to have been appended to the already inflected case, i. e. *τοῖσδε -σσι*.

l. 49. Join ἀπ-ολέσσας.

l. 50. μοι, *dativus ethicus.* ἐπέχραον, 'beset.'

l. 53. Icarius was said to be then living in Samé (Cephallenia).

l. 54. δοίη δ'. The sentence in full would run, *δοίη δὲ αὐτὴν τούτῳ ᾧ κε ἐθέλοι δοῦναι, καὶ ὅς οἱ* [sc. *Ἰκαρίῳ*] *κεχαρισμένος ἔλθοι.* Cp. inf. v. 113.

l. 55. εἰς ἡμέτερον, sc. *δῶμα.* Most MSS. read *εἰς ἡμετέρου*, which may have been an inaccurate idiom formed on a false analogy from *εἰς Ἄϊδος, εἰς Αἰγύπτοιο*, such phrases making it seem as if the preposition was properly followed by a genitive.

l. 58. τὰ δὲ πολλὰ κατ. 'And these things are wasted largely.' Cp. Od. 5. 323. ἔπ' = *ἔπεστι.*

l. 59. ἔσκεν, § 23. 4.

l. 60. τοῖοι ἀμυνέμεν, 'such men (as he was) to ward off mischief;' cp. *ὅσσον ἔρυσθαι*, Od. 5. 483. ἔπειτα, 'thereupon (sc. if we made the effort) we should prove but sorry folk and unskilled in defence.'

l. 63. Trans. 'For deeds have been wrought no longer endurable (*ἀν*[*α*]*σχετὰ*), and no longer decent is the ruin of my house.' Hospitality can put up with a great deal, but there is an end to even the most lavish generosity.

l. 64. νεμεσσήθ. αἰδέσθ., imperatives. The words *οἱ περιναιετάουσι* form the epexegesis of *περικτίονας.* So Il. 9. 123 *ἵππους ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.*

l. 67. Join μεταστρέψ. ἔργα, 'bring back your deeds upon your own heads.'

l. 68. λίσσομαι with gen., as *γουνάζομαι*, Od. 11. 66. More common with the addition of *πρός.*

l. 70. He addresses the whole body of the Ithacensians in contrast to the suitors: 'Let be, my friends, and suffer me to pine with melancholy grief all alone [he would not have his sorrow for his father disturbed by the tumult of the suitors]: unless perchance my father, Odysseus the good, did spitefully work woes to the Achaeans, by way of requiting me for which ye are spitefully working me woe, by encouraging these suitors. But for my interests it were better that *you* should be the men to eat my store and stock. If *you* should eat it, there would soon be recompence made, for we would address you with our claim throughout the city, asking back our substance, till everything had been restored. But as it is, you are laying incurable anguish on my heart.' i.e. The Ithacensians by taking the part of these suitors who came from distant

homes were robbing Telemachus of his chance of recovering his losses. He might claim damages from the Ithacensians, he could not from the suitors.

l. 80. Join ποτὶ-βάλε = προσέβαλε.

l. 81. ἀναπρήσας. πρήθειν, an onomatopoeia, is generally used of the rush and roar of flame, but is transferred to the sounds of streams and winds.

l. 82. ἀκὴν, adverb, of the form of a femin. accus. Cp. ἅδην. Hesych. quotes ἀκὴν ἧγες· ἡσυχίαν ἧγες.

l. 86. Trans. 'and would fain attach blame to us also.'

l. 88. περὶ .. οἶδεν, 'knows beyond all others.'

l. 89. τάχα δ' εἶσι τέταρτον, 'the fourth is fast passing away;' cp. inf. v. 107. So ἰέναι, of departure, inf. v. 367.

l. 93. δόλον ἄλλον, i.e. 'besides' the constant false promises.

l. 94. στήσασθαι ἱστὸν is, properly, to 'erect the loom itself.' Here it is to 'set up a large web,' or rather to set up the *warp*, i.e. the vertical threads, which hung from the ζύγον or top piece of the frame of the loom. The weaver when at work threw the shuttle (κερκὶς, Od. 5. 62) through the threads of the warp, and then had to cross over to the other side, to pick up the shuttle and send it back. This walking across was technically called ἐποίχεσθαι, Od. 5. 62.

l. 96. ἐμοὶ. the possessive pronoun, as in Od. 3. 325, 475.

l. 97. Join ἐπειγόμενοι τὸν ἐ. γ., 'though hurrying on.'

l. 99. εἰς ὅτε κεν, as we say, 'against the time when.'

l. 100. τανηλεγὴς, 'the outstretcher,' a picturesque epithet, alluding to the body 'streaked' for burial, from ταν-αὸς .. λέγω, root ΛΕΧ, 'to lie.'

l. 102. κῆται, § 23. 6.

l. 104. ἔνθα καὶ, 'so then she would weave.' καὶ = she *really* did, as she said she would.

l. 105. ἀλλύεσκε, §§ 7 and 17. 6. παραθεῖτο, 'when she had set at her side.' Optative of repeated action after a historic tense; cp. Od. 4. 222.

l. 108. καὶ τότε δὴ. A common formula for the introduction of the apodosis.

l. 110. τὸ μὲν, sc. φᾶρος.

l. 113. i. e. γαμέεσθαι τούτῳ ᾧτινι πατὴρ γαμέεσθαι κελεύει καὶ ὃς ἁνδάνει αὐτῇ. See on sup. v. 54.

l. 115. The apodosis to εἰ δ' ἔτι is forgotten in the long parenthesis which follows; but it ultimately comes, though changed in form, in v. 123.

l. 117. ἐπίστασθαι .. κέρδεα .. φρένας stand as three accusatives, descriptive of the gifts ἅ οἱ δῶκεν 'Αθήνη.

l. 118. τιν' ἀκούομεν, sc. ἐπίστασθαι or νοῆσαι. 'Such as we have never heard that any of the dames of old [knew], of those who,' etc. We should expect εὐπλοκαμίδων 'Α., but these words are attracted into

the case of the relative. For Tyro and Alcmene, see on Od. 11. 235, 266. Mycene was a daughter of Inachus.

l. 121. The full phrase would be *νοήματα ὁμοῖα νοήμασι Πηνελοπείης.* For a similar brachylogy, see Od. 4. 279, and cp. *κόμαι Χαρίτεσσιν ὁμοῖαι*, 'hair like the [hair of the] Graces,' Il. 17. 51.

l. 125. **τιθεῖσι**, § 23. 1.

l. 126. **ποιεῖτ[αι]**, § 6.

l. 128. **'Αχαιῶν**, genit. after *ᾧ*; cp. Od. 5. 448.

l. 131. **πατὴρ δ' ἐμὸς**, 'and my father is in some other part of the world, whether he be alive or dead.' For the *ᾖ*, see on Od. 1. 175; the conjunction is omitted with the first clause, as in Od. 4. 110, 837.

l. 132. **ἀποτίνειν**, sc. 'the amount of dowry which Penelope originally brought with her to the family of Odysseus.

l. 134. **ἐκ γὰρ τοῦ**, 'for from him, her father.'

l. 135. **ἀρήσετ[αι]**, § 6.

l. 137. **μῦθον**, sc. 'the order to depart.'

ll. 139–145 = Od. 1. 374–380.

l. 148. **ἕως μέν ῥα**, 'for a while,' generally expressed by *τέως*. **ἕως** one syllable, § 4. 3.

l. 151. **πολλά**. Several good MSS. read **πυκνὰ**, 'with rapid beats.'

l. 152. **ἐς δ' ἰδέτην**, 'And they glared down on the heads of all, and their look boded death. And having torn each other round cheek and throat,' etc., **ἀμφὶ** being retracted to the first clause. This usage is very rare in Homer. It is better therefore to take *ἀμφὶ* as an adverb, 'all around,' and the accusatives as directly governed by *δρυψ*.

l. 154. **δεξιώ**, sc. Eastward, the observer faced the North; cp. Il. 12. 239.

l. 156. **ἔμελλον**, by Attic rule *ἔμελλε*.

l. 158. **ὁμηλικίην** = *ὁμήλικας*, 'his peers.' **ἐκέκαστο** from *καίνυμαι*. For the infin. **γνῶναι** introducing the points of excellence, cp. *ἀριστεύεσκε μάχεσθαι*, Il. 6. 460, Od. 5. 170.

l. 162. **εἴρω**, a present tense, found only in Odyssey = *dico*.

l. 166. **πολέσιν**, § 13. 5. 'He will prove a curse to many besides of us who dwell,' etc. Cp. *κακὸν πάντεσσι γενοίμην*, Od. 16. 103.

l. 167. **εὐδείελος**, see Od. 9. 21.

l. 168. **καταπαύσομεν**, conjunct., § 3. 4, 'to check,' sc. *the suitors*, taken up in the following *αὐτοί*.

l. 171. **τελευτηθῆναι**, cp. inf. v. 280, 'will be accomplished.' The sense of futurity being transferred from the *φημὶ* = 'I foretell,' to the infinitive. Cp. *ἔειπε φθίσθαι*, sc. *periturum esse*, Il. 13. 666, *φαίη μυθήσασθαι*, Od. 3. 125. Cp. *νόμιζε πεσεῖν*, 'believe that it *will* fall,' Soph. Aj. 1082.

l. 172. **Ἴλιον εἴσανα.** = *ἐς Τροίην ἀναβήμεναι*, Od. 1. 210.

l. 178. Cp. Virg. Aen. 9. 399.

l. 180. Join ἐγὼ πολλὸν ἀμείνων σέο μαντεύεσθαι ταῦτα.

l. 181. ὑπὸ with accus. after *φοιτῶσι*, 'moving to and fro beneath.'

l. 182. ἐναίσιμοι, 'significant.'

l. 185. ἀνιείης, *ἀνίημι*, 'to let loose,' 'to hound on.'

l. 186. ποτιδέγμενος, § 20. 4.

l. 189. παρ[α]φάμενος, 'having talked over.'

l. 190. ἀνιηρέστερον, as if from *ἀνιηρὴς* not *ἀνιηρός*. αὐτῷ = *Τηλεμάχῳ*.

l. 191. This line has been generally rejected as an inappropriate imitation of Il. 1. 562. εἵνεκα τῶνδε may mean, 'with the aid of all these omens of thine.'

l. 194. ἐν πᾶσιν, 'in presence of all.'

l. 195. ἐς πατρὸς, see sup. v. 55. ἀπονέεσθαι with long initial vowel *metri grat.* Cp. Od. 7. 119 and 12. 423, and see p. 13.

ll. 196, 197 = Od. 1. 277, 278.

l. 199. ἔμπης here, as always in Homer, = 'notwithstanding;' οὔ τινα is subdivided into *οὔτ' οὖν . . οὔτε*.

l. 202. μυθέαι syncopated for *μυθέεαι*, § 17. 3.

l. 203. βεβρώσεται, § 16. 3. ἶσα, 'recompense,' neuter plural in abstract sense, as *φυκτὰ* = 'escape,' Od. 8. 299.

l. 204. διατρίβειν μητρὸς γάμον occurs in Od. 20. 341. Here the verb is used with direct personal object, and *γάμον* is added as *accus. respectus.*

l. 206. τῆς, sc. *Πηνελοπείης*, 'the excellence of her,' or perhaps 'that excellence,' sc. which we all know of.

l. 210. ταῦτα = 'your departure from my house.'

ll. 215–217 = Od. 1. 281–283.

ll. 218–223 = Od. 287–292.

l. 222. χεύω . . κτερεΐξω are both conjunctive of aorist though parallel with *δώσω*. Yet *χεύω* may be the indicative future, *χεύσω* having dropped the *σ*.

l. 227. γέροντι may be most simply referred to Laertes. Others render, *Ὀδυσσεὺς ἐπέτρεπέν οἱ* [*Μέντορι*] *οἶκον*, [*ὥστε οἶκον*] *πείθεσθαι γέροντι* [*Μέντορι*] *καὶ* [*αὐτὸν*] *φυλάσσειν πάντα*. The change of subject is not uncommon.

ll. 228, 229 = sup. vv. 160, 161.

l. 230. πρόφρων, 'with all his heart,' adverbial to *ἀγανὸς* and *ἤπιος*. To ἔστω the optatives *εἴη* and *ῥέζοι* answer.

l. 235. μνηστῆρας, subject, not object, to *ἔρδειν*.

l. 237. παρ[α]θέμενοι, 'jeoparding,' lit. 'staking,' as Lat. *pono*. σφὰς § 15. 2.

l. 240. ἄνεῳ, with iota subscript, is nominative plural from *ἄνεως*, Attic form of *ἄναος* = *ἄναυδος*. Buttmann would write *ἄνεω* or *ἀνέω* as an adverb, like *οὕτω*. In *ἡ δ' ἄνεω δὴν ἧστο* the number and gender show that *ἄνεω* must be adverbial there (Od. 23. 93).

l. 245. Leiocritus threatens Mentor thus—You call us few (v. 241),

and so we are in comparison with the Ithacensians, but remember that you stand alone, 'and it is terrible work to fight about a meal with men who moreover [*καὶ*] outnumber you.' Even Odysseus would not stand before us, and shalt *thou* stand? This interpretation alone fits in with the context.

l. 250. ἐλθόντ[ι], § 6. ἐπίσποι (*ἐφέπω*). αὐτοῦ, 'there.'

l. 255. Trans. 'He will have to wait a long while and hear news of his father in Ithaca.'

l. 257. αἰψηρὴν, some render as = *αἶψα*. Better as a descriptive epithet, 'quick to disperse,' at his bidding.

l. 261. With νίζεσθαι ἁλὸς, local genitive, cp. *λούεσθαι ποταμοῖο*, Il. 6. 508. Others describe it as a *partitive* gen.

l. 262. ὁ χθιζὸς θ. ἤ., *tu qui venisti hesternus deus.* We might expect *κλῦθί μευ, θεὸς ὁ χθιζὸς ἤλ.* But the *θεὸς* is drawn into the relative clause.

l. 263. ἠεροειδὴς, 'hazy;' *ἀὴρ* is never '*clear*' air.

l. 269. προσηύδα, governs both accusatives. φωνήσασα = 'having lifted up her voice,' intransitive.

l. 270. οὐδ' ὄπιθεν. Thou hast not been, 'nor in time to come shalt thou be.'

l. 272. οἷος ἐκεῖνος ἔην, supply *τοιοῦτόν σε εἶναι.* ἔργον τε ἔπος τε seems to signify, 'all that should be said or done.' Cp. Il. 15. 234 *φράσομαι ἔργον τε ἔπος τε.*

l. 274. οὐ and not *μὴ*, as the negative only qualifies *κείνου* and not the whole sentence; cp. Od. 12. 382.

l. 284. ὅς, as the gender shows, only takes up the word *θάνατον*, disregarding *κῆρα.* ἐπ' ἤματι = 'in [one] day.' Cp. Il. 10. 48. So *ἐφημέριος* = 'in the course of a day,' Od. 4. 223.

l. 286. τοῖος . . ὅς τοι, 'so good . . as that I,' etc., the *ὅς τοι* explaining how the kindness will work; cp. Od. 11. 135, 549.

l. 289. ἄρσον, § 19. 2.

l. 293 = Od. 1. 395.

l. 295. ἐνιέναι, sc. *νῆα*, 'to launch.'

l. 298. τετιημένος, cp. Od. 1. 114.

l. 300. ἀνιεμένους, 'ripping up,' lit. = 'letting loose in an upward direction.' The knife is put in at the lowest part and works towards the head. Cp. *κόλπον ἀνιεμένη*, Il. 22. 80.

l. 301. Join κίε ἰθὺς Τηλεμ. Od. 1. 119.

l. 302. ἐνέφυ οἱ χειρὶ, 'he fastened on his hand;' i. e. grasped his hand. *χειρὶ* dative after *ἐνέφυ* and not instrumental. Cp. Od. 3. 374; see also Aen. 8. 124. ἐξονομάζειν does not always mean, 'called him by name,' as, e. g., in Od. 5. 181, but it always implies a direct personal address.

l. 304. ἔργον τε ἔπος τε, in apposition to *κακόν*.

l. 305. ἐσθιέμεν, *κ.τ.λ.* Infinitive for imperative. μοι = 'I prithee;' ethical dative.

l. 306. Ἀχαιοὶ, here = Ithacensians.

l. 311. ἀκέοντα, supply *με* or *τινά*.

l. 312. ἦ οὐχ (§ 4. 3) ἅλις ὡς = *nonne satis est quod?*

l. 313. ἦα, § 23. 4. Instead of a fresh sentence introduced by δὲ, Attic style would have put *ἐμοῦ ἔτι νηπίου ὄντος.*

l. 316. Join ἐπι-ἰῆλω = *quomodo vobis inmittam.*

l. 319. ἔμπορος, 'a passenger, for I am not to be (*γίγνομαι*) possessed of ship or rowers.'

l. 321. ἦ ῥα, 'he spake;' not a shortened form for *ἔφ-η*, but an imperfect from a defective *ἠμὶ*, corresponding to Lat. *ă-j-o*, i. e. *aio.*

l. 322. ῥεῖα, 'lightly,' 'without more ado.' The line was rejected, as a late interpolation made to introduce the *μηνστῆρες.*

l. 324. εἴπεσκε, § 17. 6. τις = 'one and another.'

l. 327. ὅ γε, see on Od. 1. 4, and cp. the use of *ille*, Virg. Aen. 5. 457.

ἐπεί νύ περ. 'Since you see he is so terribly set [upon killing us].'

l. 334. The meaning of the gibe is that *now* the suitors find enough to do in eating the substance of Telemachus; but it would be double trouble to have to make a division of it, should he die.

l. 336. ἠδὲ [*τούτῳ*] ὅς τις. Cp. sup. v. 29.

l. 337. κατεβήσετο, § 20. 3. The *κατὰ* is explained by Od. 4. 680.

l. 338. Join νητὸς ἔκειτο.

l. 343. καὶ = *καίπερ.*

l. 345. δικλίδες, (*κλίνω*), doors 'folding double.' Such doors (Il. 12 455 foll.) had double cross-bars to secure them.

l. 346. ἔσχ' = *ἔσκε*, § 23. 4. This does not mean that she slept and lived in the store-house, but was constantly about it at all hours of the day and night.

l. 350. λᾱρώτατος, (*λάω*), 'nicest.' For this form of comparison in an adjective with long penult., see § 13. 6.

l. 351. κάμμορον, § 7. ὀιομένη, 'expecting.'

l. 356. ἀθρόα, predicat. with *τετύχθω*, 'let them all be made ready together.'

l. 363. φίλε τέκνον, *constructio ad sensum.*

l. 365. μοῦνος, may = 'all alone,' as Od. 3. 217; but comparing Od. 16. 117 foll.

ἡμετέρην γενεὴν μούνωσε Κρονίων,
μοῦνον Λαέρτην Ἀρκείσιος υἱὸν ἔτικτε
μοῦνον δ' αὖτ' Ὀδυσῆα πατὴρ τέκεν, αὐτὰρ Ὀδυσσεὺς
μοῦνον ἔμ' ἐν μεγάροισι τεκὼν λίπεν,

it would rather mean her 'only child.'

l. 367. αὐτίκ' ἰόντι, 'directly you start.'

l. 369. **μέν' αὖθ'** = *μένε αὖθι*, 'remain here, abiding amongst thy possessions.'

l. 370. ἐπὶ is followed by the accusative here as if the sentence ran *κακοπαθοῦντα ἀλάλησθαι ἐπὶ πόντον.*

l. 373. **μυθήσασθαι**, for the tense, see sup. v. 171, 'not to tell my mother before the eleventh *or* twelfth day be come, or she herself miss me.' The construction with *πρὶν* changes from conjunct. to infin. A converse change is found in Il. 17. 504 foll.

l. 375 = Od. 4. 749.

l. 376. Join **κατ-ιάπτῃ** = 'damage.'

l. 377. **ἀπώμνυ**, 'swore she would not;' so *ἀπώμοτος*, Soph. Antig. 388. Others render, 'swore unreservedly;' so *ἀπ-ειπεῖν*, Od. 1. 91.

l. 378 = Od. 10. 346.

l. 385. **ἀγέρεσθαι**, an aorist inf. with irregular accent; the rule requiring that it should fall on the penult. The old critics regarded it as a shortened form of the pres. *ἀγείρεσθαι.*

l. 387. **ὑπέδεκτό οἱ**, 'promised it him.'

l. 391. **ἐσχατίῃ**, 'at the outer edge,' i.e. the mouth of the harbour.

l. 396. **πλάζε**, 'bewildered.'

l. 398. **εἵατ[ο]** = *ἧντο*, § 23. 7.

l. 403. **εἵατ[αι]** = *ἧνται*. See also § 6.

l. 404. **διατρίβωμεν**, 'delay,' as in Il. 19. 150.

l. 409. **ἲς Τηλεμ.**, for the periphrasis = 'the mighty Telemachus,' cp. Od. 7. 167.

l. 412. **ἄλλαι δμωαί**, 'nor the handmaids *either*.' Cp. Od. 1. 132.

l. 416. **ἀνέβαινε νηὸς** (cp. Od. 9. 177) follows the analogy of the construction with *ἐπιβαίνειν*. Generally *ἀναβαίνειν*, when used with a case directly, takes the accus., Od. 3. 481, 492. **ἦρχε**, 'led the way.'

l. 420. **ἴκμενος**, properly *ἱκόμενος* from *ἵκω*, like Lat. *secundus* from *sequor* = 'favouring.' The favouring wind is in the same way called *ἐσθλὸν ἑταῖρον*, Od. 11. 7. **οὖρος** is from *ὄρνυμι* = 'the speeder on.'

l. 421. **κελάδοντα**, 'whistling;' cp. *Ζέφυρον κελαδεινὸν*, Il. 23. 208.

l. 423. **ὅπλων ἅπτεσθαι**, 'to lay their hands to the tackling.'

l. 424. Trans. 'And they raised and fixed the pine-mast inside the hollowed centre-block, and fastened it down with the forestays.' The *μεσόδ[ο]μη* signifies anything 'constructed in the middle,' e.g. the recess between two pilasters or beams in a house, Od. 19. 37; here of a vertical timber trough or three-sided box in a ship that held the mast upright. (See Illustration in Frontispiece.)

l. 425. **πρότονοι** are two ropes from the masthead to the bows. The ships only carried one square sail, so *ἱστία* includes all the sail-rigging as well.

l. 428. **πορφύρεον**, from the same root as in *φρέ-αρ* with reduplication, bubbling up:' others take it of colour (*φύρω*, 'to make turbid'), viz.

the 'dark' wave of ruffled water that does not break into white foam. Cp. Virg. Georg. 4. 357.

l. 430. δησάμενοι ὅπλα = 'having made fast the sheets,' as the wind was blowing fair.

l. 431. ἐπιστεφέας, κ.τ.λ. See on Od. 1. 148.

l. 434. ἠῶ, 'all through the morning;' accus. of duration.

BOOK III.

l. 1. This introduces the third day of the events in the Odyssey. λίμνην, (λείβω), here of the *sea*, as in Il. 13. 21 *βένθεσι λίμνης*.

l. 2. πολύχαλκον. This seems to mean 'of solid brass,' like *σιδήρεος οὐρανὸς*, Od. 15. 329. Others render, 'bright like polished brass.' φαείνοι, 'give light,' as in Od. 7. 102; 12. 383.

l. 3 = Od. 12. 386.

l. 4. οἱ δὲ, i. e. Telemachus and Athena. Πύλον—the position of the home of Neleus has always been a doubtful question. Strabo, the geographer, placed it in Triphylia, south of the river Alpheus, but the Messenian Pylos, on the coast (cp. the epith. *ἠμαθόεντα*, Od. 1. 93) opposite the island of Sphacteria, suits the story far better. From this Pylos, Telemachus reaches Sparta on the second day (Od. 4. 1), having rested one night at Pherae (3. 485), which lies in the straight line between the Messenian P. and Sparta.

l. 5. ἷξον, (*ἵκω*), § 20. 3. τοὶ = *οἱ Πύλιοι*.

l. 7. ἐννέα ἕδραι. Nestor (Il. 2. 591 foll.) was lord over nine townships represented here by nine groups of sacrificers.

l. 8. προὔχοντο, 'held in front of them,' 'ready for sacrificing.' Cp. *πρὸ δὲ δούρατ' ἔχοντο*, Il. 17. 355. ἑκάστοθι = at each of the nine *ἕδραι*. This gives a sum of 81 victims and 4500 men.

l. 9. μηρία, see on inf. vv. 456 foll. σπλάγχνα includes heart, liver, lungs, etc.

l. 10. οἱ δ' ἰθὺς, 'now the others straightway put into shore.'

ἐίσης, seems to mean 'fairly trimmed,' of a ship that 'steadies with upright keel.' The Schol. prefers to take it of the equal rounding of the vessel's hull, interpreting it by *ἰσόπλευρος*. Cp. *ἀσπὶς παντόσ' ἐίση*, Il. 3. 347.

l. 11. στεῖλαν ἀείραντες, 'they furled the sails by brailing them up.' A sail is 'brailed up' when instead of being lowered from the mast altogether it is hauled up tight to the yard. This would be done when the crew purposed only to make a short stay. ἐκ δ' ἔβαν αὐτοὶ, that is, after mooring by stones cast out at the ship's bows (*εὐναὶ*), they hauled the stern close into the shore by the *πρυμνήσια*, and so landed; for they had no small boats.

l. 15. ἐπέπλως, a second aor. from *ἐπι-πλώω*, another form of *πλέω*.

l. 18. **εἴδομεν**, for *εἴδωμεν*, (*οἶδα*), § 23. 8 = 'let us learn.'

l. 19. **λίσσεσθαι**, infin. for imperat. **αὐτὸς**, emphat., 'you yourself.'

l. 22. **πῶς τ' ἂρ προσπτ.** *ἂρ* for *ἄρα* by apocope, § 7.

l. 23. **μυθοῖσι**, 'I have never yet proved myself *in* speeches;' different from *πειρᾶσθαί τινος*. Cp. *ἔπεσιν πειρήσομαι* [*αὐτῶν*], Il. 2. 73.

l. 27. **οὐ .. οὐ.** The *οὐ*, which negatives the whole sentence, is repeated again before the *σε* to emphasise it. Cp. Od. 8. 32.

l. 28. **τραφέμεν** is rightly taken as a form of the second aor. inf. act. *τραφέειν* with neuter signification; cp. Il. 2. 661, *Τληπόλεμος δ' ἐπεὶ οὖν* **τράφ'** *ἐνὶ μεγάρῳ εὐπήκτῳ*, 5. 555; 21. 279.

ll. 29, 30 = Od. 2. 405, 406.

l. 33. They were already roasting some of the meats, and were preparing others by 'piercing' (*ἔπειρον*) them with the spits.

l. 39. **πὰρ**, § 7. **ᾧ** from the possessive *ὅς*.

l. 41. **δειδισκ.** The act of 'welcome' was performed by holding out the full cup towards the guest. Cp. *δέπαϊ δειδίσκετο*, Od. 18. 121.

l. 44. **τοῦ γὰρ**, 'for it is a feast in his honour that you have fallen upon.' **ἀντᾶν**, as inf. v. 97.

l. 45. **εὔξεαι**, for *εὔξηαι*, § 3. 4. **ἣ θέμις**, 'which is right,' *ἥ* being assimilated to the gender of *θέμις*, as in Lat. *si qua est* ea *gloria*, Virg. Aen. 7. 4.

l. 48. **εὔχεσθαι** = 'is a worshipper.'

l. 49. **ὁμηλικίη**, equivalent to the concrete *ὁμῆλιξ*. For a similar use see inf. 364; 6. 23; 22. 209.

l. 52. **δίκαιος** means a 'proper' man, who, as we say, 'knows what he is about.' One who practises *δίκη*, = the usual behaviour or custom of men. Cp. Od. 4. 691.

l. 58. Join **ἀμοιβὴν ἑκατόμβης.**

l. 60. Join **πρήξαντα** [*ἐκεῖνο*] **οὗ ἕνεκα δεῦρ' ἱκόμεσθα.**

l. 62. Trans. 'Thus she made her prayer accordingly' [*ἔπειτα* seems only to take up the circumstances of the scene, cp. *ὣς ὁ μὲν ἐνθ' ἠρᾶτο*, Od. 7. 1], 'and was herself bringing it to pass.' She seemed to be a mere mortal dependent upon Poseidon's good pleasure, but was really a goddess who could answer prayer herself.

l. 63. **δέπας ἀμφικ.**, 'a goblet with double cup,' i. e. forming a cup at either end, or, as Schliemann insists, 'with two handles.'

l. 64. **ὣς δ' αὔτως** = the later form *ὡσαύτως δέ*.

l. 65. **ὑπέρτερα** = the 'upper' or outside meats, in opp. to the *σπλάγχνα*. **ἐρύσαντο** = 'drew them off the spits.'

l. 68. **Γερήνιος**, of Gerenia, a Messenian town, where Nestor took refuge when Heracles sacked Pylos. **ἱππότα**, § 9. 3.

l. 69. **ἐρέσθαι**, second aor. infin. from Epic pres. *εἴρομαι*.

l. 71. **πόθεν πλεῖτε**, (*πλέω*), 'from whence are ye sailing over the watery ways?' The forms *κέλευθα* and *-θοι* are both found; cp. Od. 10. 86.

ll. 71–74 = Od. 9. 252–255.

l. 72. *ἦ τι .. ἦ*. These are two separate direct questions; see Od. 1. 175 for the special rule for the accentuation of *ἦ* in a disjunctive. **πρῆξιν**, 'business,' especially 'commerce;' cp. *πρηκτῆρες*, Od. 8. 162. **ἀλάλησθε**, perfect with pres. signif. from *ἀλάομαι*; cp. Od. 2. 370. This word suits *μαψιδίως* = 'recklessly,' but is used by *zeugma* with *κατὰ πρῆξιν* also.

l. 73. **οἷά τε**, see on Od. 9. 128. With the whole passage, cp. Thucyd. 1. 5. 2 *δηλοῦσι δὲ τῶν ἠπειρωτῶν τινὲς ἔτι καὶ νῦν, οἷς κόσμος καλῶς τοῦτο δρᾶν* [sc. *τὸ λῃστεύειν*], *καὶ οἱ παλαιοὶ τῶν ποιητῶν τὰς πύστεις τῶν καταπλεόντων πανταχοῦ ὁμοίως ἐρωτῶντες, εἰ λῃσταί εἰσιν, ὡς οὔτε ὧν πυνθάνονται ἀπαξιούντων τὸ ἔργον, οἷς τ' ἐπιμελὲς εἴη εἰδέναι οὐκ ὀνειδιζόντων.*

ἀλόωνται, § 18. 2.

l. 74. **παρ[α]θέμενοι**, 'jeoparding their lives *by* bringing mischief,' etc.

l. 78. This line is wanting in the best MSS, and is rightly rejected here as introducing a repetition of *ἵνα* that is unhomeric. It is probably interpolated from Od. 1. 95.

l. 80. **εἰμὲν**, § 23. 4.

l. 81. **ὑπονηΐου**, 'at the foot of Mt. Neion;' cp. Od. 1. 186. **εἰλήλουθμεν** for *εἰληλούθαμεν* = *ἐληλύθαμεν*.

l. 83. **κλέος**, see on Od. 1. 282. Cp. also *πευσόμενος μετὰ σὸν κλέος*, Od. 13. 415.

l. 87. **πευθόμεθα**, so *πεύθομαι*, inf. v. 187, and *ἀκούετε*, inf. v. 193, where our idiom uses an historic tense.

l. 88. **ἀπευθέα θῆκε**, 'has kept it untold.'

l. 92 = Od. 4. 322.

l. 95. Join **περὶ .. ὀϊζυρὸν**, 'wretched exceedingly.'

l. 96. Join **αἰδόμενος** and **ἐλεαίρων** with **με**. Trans. 'And do not speak comfortably through any consideration or pity for me, but tell me frankly how you got a sight of him.' Cp. *ἀντᾶν*, sup. v. 44.

l. 99. **ἔπος .. ἔργον**, see on Od. 2. 272. **ὑποστὰς**, 'having made his promise.'

l. 101. **ἐνίσπες**, imperat. of second aor. of *ἐνέπω*, like *σχὲς*, *θὲς*, is a contracted form of *ἐνίσπ-εθι*. The other form of the imperat., *ἔνισπε*, is found in the middle of a verse, as Od. 4. 642; *ἔνισπες*, Il. 24. 388, is the indic. mood.

l. 103. **ἐπεὶ** here is followed by no actual apodosis. It would be possible to introduce one after *μαρνάμεθα*, v. 108, e. g. *ἐγὼ δέ κέ τοι καταλέξω*. But, really, the form of the sentence is forgotten in the excitement of speaking. For a similar use, cp. Od. 4. 204.

l. 104. Join **μένος ἄσχετοι**, 'invincible in spirit.'

l. 106. **ὅπῃ ἄρξειεν** 'A., 'wherever A. might be our guide.' The optative of circumstances repeated from time to time.

l. 107. ὅσα μαρνάμεθα = *ὅσα ἀνέτλημεν μαρνάμενοι.*

l. 108. κατέκταθεν, (*κτείνω*), § 22. 1.

l. 110. θεόφιν, § 12. 1, 'a counsellor equal in weight to Gods.'

l. 112. περὶ, sup. v. 95. θείειν, (*θέω*), § 3. 2. 112 = Od. 4. 202.

l. 113. ἐπὶ τοῖς, 'upon,' i. e. 'besides these.'

l. 114. Trans. ['It could not all be told] not even though thou shouldest abide here for five, aye! and for six years, and shouldest question me of all the ills that we noble A. endured, ere that, thou wouldest return home, wearied out.'

l. 118. ἀμφιέποντες = *occupati circa eos.*

l. 120. Trans. 'Then no one ever chose to match himself face to face with him in wisdom, since O. was far superior in all manner of craft.'

l. 124 It is simpler to render both ἐοικότες and ἐοικότα, 'like.' 'Verily, the speaking is like his; nor would you think that a young man would speak thus like [one so much older].' Others translate both words 'seemly;' or the first 'like,' and the second, 'seemly.'

l. 126. εἷως, (§ 3. 2), here = *τέως*, 'all that while.'

l. 127. ἀγορὴ, the general assembly of the people; βουλὴ, the cabinet council of the *γέροντες*. Cp. Od. 2. 26. See also Il. 2. 50-53

κέλευσε
κηρύσσειν ἀγορήνδε Ἀχαιοὺς . . .
βουλὴν δὲ πρῶτον μεγαθύμων ἷζε γερόντων.

l. 129. [ἐ]φραζόμεθα, 'we schemed how the best issue might be secured for the A.' ἄριστα, neut. plur. used as an abstract noun. Cp. *ἶσα* Od. 2. 203, *φυκτὰ*, 8. 299.

l. 131. Modern editors generally reject this line, as inconsistent with the following one, and as anticipating the account of the departure inf. v. 152.

l. 132. καὶ τότε. Here begins the apodosis.

l. 133. πολέες, § 13. 5.

l. 137. They summoned an assembly, 'thoughtlessly and not in order,' by appointing it for evening. As clear heads were needed, morning would have been the proper time. The words *οἱ δ' . . Ἀχαιῶν* are parenthetical, giving the reason why the assembly was *οὐ κατὰ κόσμον.*

l. 139. βεβαρηότες, a second perf. from *βαρέω* with intrans. signification.

l. 142. Join νόστου ἐπ' εὐρ. ν. θ.

l. 143. ἑήνδανε (*ἁνδάνω*), with double augm. βούλετο, 'he preferred.' Cp. inf. v. 232.

l. 146. οὐδὲ τὸ, 'nor did he know this, viz. that she was not minded to comply;' sc. *Ἀθηναίη.*

l. 151. ἀέσαμεν (*ἄημι*), 'we rested:' properly of 'breathing' in sleep. Cp. *πνέοντα ὕπνῳ*, Aesch. Cho. 619.

l. 152. πῆμα κακοῖο, 'the curse of misfortune.' Join ἐπ-ῆρτυε.

l. 154. βαθύζωνος describes the wearing of the *ζώνη* not high under the

breast, but low down over the hips: as we make the distinction between 'short and long waist.'

l. 155. ἡμίσεες δὲ, the antithesis to *οἱ μὲν* (v. 153), who appear again as *ἡμίσεες* in v. 157.

l. 157. ἐλαύνομεν, sc. *νέας*, to which the following *αἱ δὲ* refers.

l. 158. μεγακήτεα, 'gulfy,' connected with *κητώεις*, *καιάδας*, *χανδάνω*. See Buttmann Lexil. § 70.

l. 161. Join ἐπὶ-ῶρσε, as in inf. v. 176.

l. 162. Join ἀποστρέψαντες νέας. ἀμφιέλισσαι occurs only in the fem. gender as an epith. of ships. The lexicons give the meaning 'rowed on both sides,' or 'rocking from side to side.' It is more probably as descriptive epithet of the ship's shape = 'rounded at either side,' (*ἕλιξ*). This would be parallel to the later phrase *στρογγύλη ναῦς*. Join οἱ μὲν .. ἀμφ' Ὀδυσ. = 'Odysseus and his followers.'

l. 164. Though later writers employed ἐπίηρα as one word, it would seem that in the Homeric phrase ἐπὶ belongs to φέροντες, or is used adverbially. ἦρα may be (vide Buttm. s. v.) an accus. sing. from *ἦρ* = *χάρις* or an accus. plur. from an adjective *ἦρος* (*ἄρω*). In Il. 14. 132 we have *θυμῷ ἦρα φέροντες*.

l. 166. ὃ = 'that,' Lat. *quod*.

l. 168. νῶι, (§ 15. 1) = 'me and Odysseus.'

l. 169. ἐν Λέσβῳ. The first day's voyage was to Tenedos (v. 159), the second to Lesbos. 'In Lesbos he found us debating on our long voyage home, whether we should go above steep Chios in the direction of the Psyrian isle, keeping it (*νῆσον*) on the left, or below Chios past gusty Mimas.' There would be a choice of routes from Lesbos to Euboea; the first, directly across the Aegean, passing outside Psyra which lies W.N.W. of Chios; the second, between Chios and the Erythrean peninsula, and thence by short voyages from Cyclad to Cyclad till they made Euboea.

l. 170. παιπαλόεις, expressing the rugged lines of upheaved rock on the Chian coast, from *παιπάλλω* a reduplicated form from *πάλλω*, as *δαιδάλλω* from root ΔΑΛ.

l. 176. αἱ δὲ, sc. *νέες*.

l. 177. ἰχθυόεντα, like Horace's *belluosus Oceanus* (Od. 4. 14, 47), refers to the dangers of the sea. The Greeks in the heroic period reckoned fishes among beasts of prey (cp. *ἰχθύες ὠμησταί*, Il. 24. 82), and never ate them except under pressure of hunger. Trans. 'monster-teeming deep.'

l. 178. At Geraestus, the S. promontory of Euboea, where was a temple of Poseidon, 'they put in to shore during the night.'

l. 179. ἐπὶ .. ἔθεμεν, sc. on the altar. With πέλαγος μετρ., cp. Virg. Georg. 4. 389 *aequor curru metitur*.

l. 181. Τυδείδεω, § 4. 3.

l. 182. **ἵστασαν**, the imperfect tense, is a probable conjecture for the commoner reading *ἕστασαν*, which is described as a shortened form for *ἕστησαν*, first aor. third plur.

ἔχον, sc. *νέας*. 'I kept my ships sailing for Pylos;' so *ἔχειν* with *ἵππους* = 'to keep driving,' Il. 3. 263. Cp. Od. 9. 279; 10. 91.

l. 184. **φίλε τέκνον**, Od. 2. 363. **ἀπευθὴς**, active, 'without tidings;' in sup. v. 88 it is used passively.

l. 185. **κείνων**, genit., depending on *οἶδα*, as in Il. 12. 228 *ὃς σάφα θυμῷ εἰδείη τεράων*. **Οἵ τε .. οἵ τε** are then the subdivisions of the whole number.

l. 187. **πεύθομαι**, cp. sup. v. 87. **ᾗ**, sup. v. 45. **κεύθω** properly means to 'keep in the dark,' like Lat. *celare*, and so used with personal object.

l. 188. **ἐγχεσι-μώρους**. The termination is of uncertain origin. The older commentators referred it to *μοῖρα*, others to **μαρ**-*μαίρω*, in the sense of 'brilliancy' or 'distinction.' Perhaps it is connected with root ΜΕΡ, appearing in *μερ-μερίζω*, Lat. *me-mor*, 'men whose thoughts are about *ἔγχεα*.'

l. 190. **Ποιάντιον**, 'of Poeas,' a prince in Thessalian Magnesia.

l. 193. **ἀκούετε**, cp. sup. v. 87. Join **καὶ αὐτοὶ**, to which the participial sentence is a concessive addition; 'though far away.'

l. 194. Trans. 'How he came,' etc.; the accent on **ὥς** is from the enclitic *τε* that follows.

l. 195. **ἐπισμυγερῶς**, 'miserably,' from *μογερὸς* (*μόγος*), the *σ* is inserted as in *σ-μικρός*; the change of *ο* to *υ* is the same as in *ἐπώνυμος* from *ὄνομα*. **κεῖνος ἀπέτισεν**, sc. *Αἴγισθος*.

l. 197. **κεῖνος ἐτίσατο**, sc. *Ὀρέστης*. The word **πατροφονῆα**, generally meaning one who slays his *own* father, is explained by the addition **ὅ .. ἔκτα**, see on Od. 1. 1.

l. 198 = Od. 1. 300.

l. 199. This and the next line are bracketed, as being an interpolation from Od. 1. 301, 302.

l. 203. **ἐτίσατο**, sc. *πατροφονῆα*. Trans. 'And the A. will spread his fame abroad, even for men yet unborn to hear of.' Modern edd. concur in the reading *πυθέσθαι*, the majority of MSS. give *ἐσσομένοισιν ἀοιδήν*.

l. 205. **περιθεῖεν**, 'invest me with,' cp. *ἐπιειμένος ἀλκὴν*, Od. 9. 214.

l. 206. **τίσασθαί τινά τινος**. Here only and Il. 3. 366 *τίσασθαί τινα κακότητος*.

l. 209. The words **καὶ ἐμοὶ**, in this line, are not superfluous after the *μοι* of v. 208, if it be merely used in an unemphatic ethical sense = 'I'm sorry to say.' Others explain the second clause as a corrective epexegesis, p. 228. **τετλάμεν**, perfect with pres. signification. **ἔμπης**, here, as always in Homer, 'notwithstanding.'

l. 214. Nestor supposes either that Telemachus has voluntarily ceded his rights, or that, influenced by some oracle, the populace are making common cause with the pretenders to the crown.

l. 216. Trans. 'Who knoweth whether he (sc. thy father, sup. v. 209) having come may take vengeance on their outrages, either by himself alone, or all the Greeks together?' sc. *ἀποτίσονται ἐλθόντες*. It is uncertain whether *ἀποτίσεται* be the fut. indic., or, as is more likely, be put for *ἀποτίσηται*. Join **σφι** with the verb = 'on them.'

l. 218. **εἰ γὰρ**, 'if only!' spoken as a wish expressed, but taken up again in v. 223, after the parenthesis, so as to form the protasis to the sentence *τῷ κέν τις*. 'In that case, many a one of those suitors would forget all about his marriage.'

l. 227. **οὐκ ἂν ἐμοί γε** = 'This could never take place, as far as any hopes of *mine* go.' Cp. *ἐμοὶ δέ κεν ἀσμένῳ εἴη*, Il. 14. 108.

l. 230. **σε ἕρκος**, see on Od. 1. 64.

l. 231. Trans. 'A god indeed, if he chose, could bring a man safe home even from afar.' So *ἐς οἶκον σωθῆναι*, Hdt. 4. 97. For this absolute use of the optat. mood, cp.

> *τούτου γ' ἑσπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο*
> *ἄμφω νοστήσαιμεν*,

Il. 10. 247. *οὔ τις πείσειε γυναῖκα*, Od. 14. 122. Cp. also inf. v. 321.

l. 232. **βουλοίμην**. The contrast is between reaching home safe at last, after much suffering, and a speedy return like Agamemnon's, which so soon had a fatal ending. With *βούλεσθαι ἤ*, cp. inf. Od. 11. 489.

l. 235. Join **ὑπ' Αἰγ. καὶ ἧς ἀλόχοιο**. The dat. *δόλῳ* stands alone, 'by craft.'

l. 238 = Od. 2. 100.

l. 241. **ἐτήτυμος**, reduplicated form of *ἔτυμος* (*ἐτεὸς* from *εἰμὶ*, properly meaning, that which *is*), stands here almost in an adverbial sense, 'For certain, there is no more return for him.'

l. 242. **φράσσαντο**, (*φράζομαι*), 'designed,' § 19. 1.

l. 244. **ἐπεὶ περίοιδε**, 'since he is acquainted beyond all others, with men's customs and thoughts.' So *βουλῇ περιίδμεναι ἄλλων*, Il. 13. 728; cp. *περὶ πάντων*, Od. 1. 255.

l. 245. **ἀνάξασθαι**, aor. mid. inf. of *ἀνάσσειν*, only found here. 'For they say that he hath been king through three generations of men.' **γένεα**, accusative of duration of time. **τρὶς**, *ter*, is here equivalent to *τρία*. So, speaking of Nestor, the poet says, Il. 1. 250-52

> *τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων*
> *ἐφθίατο . . μετὰ δὲ τριτάτοισιν ἄνασσεν*.

The Greeks reckoned a generation at about thirty years. So Hdt. 2. 142 *γενεαὶ γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἔτεά ἐστιν*.

l. 246. Join **ὥς τε ἀθάνατος**, 'like an immortal.'

l. 251. **Ἄργεος**, a genit. of place. So *οὔτ' ἠπείροιο μελαίνης οὔτ' αὐτῆς Ἰθάκης*, Od. 14. 97; cp. Od. 1. 24. **Ἀχαιικὸν**, as distinguished from *Πελασγικὸν Ἄργος* in Thessaly, Il. 2. 681.

l. 252. ὁ δὲ θαρσ., though put as an independent sentence, is equivalent to, 'so that he had the courage to slay him.'

l. 255. ἦ τοι μὲν, 'Verily, thou thyself suspectest this, how it would have turned out, if,' etc. Another reading is *ὥς περ ἐτύχθη*, followed by a full stop; meaning that Telemachus was right in suggesting that such an outrage implied the absence of Menelaus.

l. 256. For ζωόντ' others read *ζωόν γ'* = 'If he had found him so much as alive,' to say nothing of what he would have done, had he caught him red-handed.

l. 258. τῷ, 'in that case.' The particle *κε* must be repeated with *κατέδαψαν*, *dilaniassent.* Join οὐδὲ θανόντι. The nom. to ἔχευαν is *'Αχαιοί*, not expressed.

l. 260. The reading Ἄργεος gets over the difficulty of the digammated *ϝάστεος* after *ἑκὰς*, but introduces a geographical confusion. The other reading, ἄστεος = *Μυκήνης*, inf. v. 305.

l. 261. μέγα, 'monstrous.'

l. 262. κεῖθι, sc. at Troy. πολέας, a dissyllable, §§ 4. 3; 13. 5.

l. 263. μυχῷ Ἄργεος, not so much = 'the heart of the Peloponnese,' as describing the position of Mycene, in the far corner of the plain of Inachos, in the Argive territory.

l. 266. δῖα, 'lady.' φρεσὶ, 'understanding.'

l. 268. εἴρυσθαι seems to be a syncopated form of the pres. infin. of *ἐρύομαι* with change of *ε* to *ει*, or a Homeric perfect to be referred to pres. *ἐρύομαι.*

l. 269. μιν. There are no less than four personages to whom this pronoun may refer: Agamemnon, the Minstrel, Aegisthus, and Clytaemnestra. The two former may be dismissed as unlikely, leaving the decision between the two latter. Of Aegisthus it may be said that the gods had begun to prepare for his ruin as soon as he began to plan his treachery, and from this point his destruction works itself out without delay. But on the whole it is best to understand by *μιν* Clytaemnestra; δαμῆναι will then mean to be 'overcome,' and to yield to Aegisthus. Cp. Il. 14. 315 *θεᾶς ἔρος.. θυμὸν ἐδάμασσεν*, ibid. 353 *φιλότητι δαμείς.* The words ἀλλ' ὅτε δὴ form then a direct antithesis to *τὸ πρὶν μὲν*, sup. v. 265.

l. 272. ὅνδε δόμονδε, cp. Od. 1. 83.

l. 274. ὑφάσματα, such e.g. as the *πέπλος* given to Athena, Il. 6. 302.

l. 276. ἡμεῖς μὲν γὰρ, 'now we.' See sup. v. 262.

l. 280. ἀγανοῖς. Sudden deaths of men were ascribed to the 'painless shafts' of Apollo: those of women to the arrows of Artemis. See Od. 11. 172.

l. 286. καὶ κεῖνος, 'he too.' This implies that Nestor had gone on alone.

l. 287. **Μαλειαὶ** (*Μάλεια*, Od. 9. 80), the S.E. headland of the Peloponnese.

l. 290. **τροφόεντα**, 'swollen,' 'big;' cp. *τρόφι κῦμα*, Il. 11. 307. Aristarchus read **τροφέοντο**, *intumescebant*.

l. 293. **αἰπεῖα εἰς ἅλα**, 'sheer into the sea.'

l. 295. **σκαιὸν** = 'western:' in geographical descriptions, the face fronts northward.

l. 296. The **μικρὸς λίθος** is the *λισσὴ πέτρη* of v. 293.

l. 297. **σπουδῇ**, 'with much ado,' = hardly; cp. *μόγις*.

l. 299. **τὰς πέντε**, 'the other five,' in opposition to *τὰς μὲν*, v. 291.

l. 300. **Αἰγύπτῳ**. Homer uses this word to express both the land of that name, and also the Nile, 'the river of Egypt.' Cp. Od. 4. 355, 477.

l. 301. 'Thus he indeed went wandering.' We should rather expect *ἕως*, which Nitzsch reads.

l. 303. **τόφρα δὲ**, 'but in the meanwhile.'

l. 304. The common reading inverts the order of vv. 304, 305, putting only a comma at *λυγρά*. The order given in our text has the authority of the Scholiast on Soph. Electr. 267, by whom the lines are quoted. The mistake may have arisen from a misinterpretation of *ταῦτα*, which does not refer to what follows, but to the preceding words, sc. v. 264 foll. Aegisthus compassed Agam.'s death, and then, after the murder, ruled with a rod of iron for seven years over Mycene.

l. 306. **τῷ δὲ ὀγδοάτῳ**, 'but in the eighth year (cp. *τῷ δ' ἄρα πέμπτῳ*, Od. 5. 263) the noble Orestes came as an avenger upon him (*κακὸν οἱ*).' Cp. Od. 2. 166.

l. 307. **'Αθηνάων**. This is a different account of the story from that followed by the Greek tragedians, who represent Orestes as sent to Phocis. The reading of Zenodotus here was *ἀπὸ Φωκήων*.

l. 308 = Od. 1. 300.

l. 309. **δαίνυ τάφον**, 'gave a funeral feast.' So *δαινύναι γάμον*, Od. 4. 3. It is here implied that Clytaemn. perished along with Aegisth.

l. 311. In **βοὴν ἀγαθὸς** the hero is represented as a general, shouting the word of command to his troops (*μακρὸν ἄυσε*, Il. 3. 81), or encouraging his friends, or striking terror into the foe. Cp.

> *εἰ μὴ ἄρ' ὀξὺ νόησε βοὴν ἀγαθὸς Διομήδης*
> *σμερδαλέον δ' ἐβόησεν ἐποτρύνων 'Οδυσῆα.* Il. 8. 91, 92.

l. 315. Join **κατα-φάγωσιν**.

l. 318. **ἄλλοθεν**, 'from abroad,' sc. *ἐκ τῶν ἀν.*, 'from those nations from which one would never have a hope in his heart to return, whom storms have once drifted into so vast a sea.'

l. 319. For **ἔλποιτο** without *ἄν*, see sup. v. 231.

l. 321. For **μέγα τοῖον**, cp. Od. 1. 209.

l. 322. **τε δεινόν τε**. The ε is lengthened because originally *δεινὸς* is spelt with the digamma, *δϝεινός*.

l. 327. λίσσεσθαι, infin. for imperat. αὐτὸς, the reading of Aristarchus; αὐτὸν the commoner reading.

l. 333. The tongues of the victims, as being the choicest portion, were cut out, and burned (inf. v. 341) in honour of the Gods.

l. 334. τοῖο, sc. κοίτοιο, 'it is time for it.'

l. 337. ἦ ῥα, see on Od. 2. 321.

ll. 338, 339 = Od. 1. 146, 148.

l. 340. νώμησαν. Cp. Od. 18. 418 *οἰνοχόος μὲν ἐπαρξάσθω δεπάεσσι.* This settles the construction of *δεπάεσσι*. The cups were not brought round but stood already on the board by each guest. The force of *ἐπὶ* in *ἐπαρξάμενοι* is that of 'in succession,' as in *ἐπ-οίχεσθαι*. Cp. Od. 18. 425 *νώμησαν δ' ἄρα πᾶσιν ἐπι-σταδόν*. The meaning of the ritualistic word *ἄρχεσθαι* is 'to offer a first portion to the Gods.' Cp. *ἀπαρχαὶ*, *καταρχαί*. Putting these interpretations together, we have as the whole meaning, 'They served it round to all, having poured a first drop into their cups in succession.' The *κοῦροι* carried the bowl (*κρητὴρ*) and a ladle (*πρόχοος*), with which a drop was put into each cup; this drop was then poured out as a libation, and the cup filled for the man's own drinking.

l. 347. ὡς . . κίοιτε, epexegesis of *τό γε* in the preceding line. ἐμεῖο, § 15. 1.

l. 348. The order of the words is *ὥς τε παρά τευ* (§ 15. 3) *ἠ πάμπαν ἀνείμ.* ('short of clothing'), *ἠὲ πενιχ.* ('badly off'), 'who has not in his house cloaks (either to wear, or to use as coverlets, Od. 4. 299) and many blankets, either for himself or for his guests to sleep softly on.'

l. 352. τοῦδ' ἀνδρὸς, 'this man' of whom I am now thinking, viz. Odysseus.

l. 353. ἰκριόφιν, § 12. 1; see on Od. 5. 163. ὄφρ' ἂν, 'so long as.'

l. 357. Join σοὶ πείθεσθαι.

l. 364. ὁμηλικίη for *ὁμήλικες*, as in Od. 2. 158.

l. 365. ἔνθα, explained by the following words *παρὰ νηί*.

l. 366. The Καύκωνες lived in Triphylia to the North of Nestor's dominion.

l. 367. The χρεῖος was probably a claim for stolen cattle. Cp.

ἦ τοι Ὀδυσσεὺς
ἦλθε μετὰ χρεῖος τό ῥά οἱ πᾶς δῆμος ὄφελλε,
μῆλα γὰρ ἐξ Ἰθάκης Μεσσήνιοι ἄνδρες ἄειραν,

Od. 21. 17; *ὀφέλλειν* Epice for *ὀφείλειν*.

l. 373. ὅπως ἴδεν, 'how he had seen,' i.e. at the sight he had seen. Eustathius reads *ἐπεί*.

l. 376. Join ὧδε, not with νέῳ, but with ἕπονται, 'accompany thee as I see they do.'

l. 378. τριτογένεια probably means only 'born from the water.' Cp.

Ὠκεανόν τε, θεῶν γένεσιν καὶ μητέρα Τηθὺν,

Il. 14. 201, though later legends referred the word to a Boeotian stream

called Triton, or to a lake of the name in Egypt, both connected with the worship of the goddess. Others, finding that in the Cretan dialect *τριτὼ = κεφαλή*, saw in the word the embodiment of the story of Athena's birth from the head of Zeus.

l. 380. δίδωθι, the oldest form of the imperat., § 23. 1.

l. 382. ῥέζειν, like *ἔρδειν* = 'to sacrifice.' Cp. Lat. *facere* and *operari*. ἦνιν was referred by the ancients to *ἔνος* = 'one year old,' which makes *ἀδμήτην* superfluous. It is better to connect it with *ἄνω, ἀνύω*, and so make it = *τέλειος*.

l. 384. περιχεύας, i. e. not by melting, but by laying on gold in leaf or foil.

l. 387. ἑά, § 15. 2.

l. 389 = Od. 1. 145.

l. 390. ἀνα-κέρασσεν, 'mixed up.' Cp. Od. 9. 209.

l. 392. κρήδεμνον, here = 'the stopper' that *made fast the top* (*κάρα-δέω*) of the jar, or perhaps 'the string' over the cork.

l. 396. οἱ μὲν, sc. *υἱέες καὶ γαμβροὶ*, sup. v. 387, who had each his own apartment (*οἰκόνδε ἔβαν*, cp. inf. v. 413) in the court of the palace. αὐτοῦ, in next line, means 'in the actual house,' sc. *ὑπ' αἰθούσῃ*, 'under the echoing verandah' formed by a sloping roof from the front wall of the house.

l. 399. τρητοῖς, see Od. 1. 440.

l. 401. Join ὃς παίδων, cp. Od. 5. 448. The married sons had detached lodgings in the court; the unmarried Peisis. (*ἠίθεος*) sleeps in the house, as Telemachus does.

l. 403. πόρσυνε. This phrase, which is used in the honourable sense of 'sharing the bed' as a wife, gains its meaning from the fact that the wife is the one who has free access to the husband's room, and actually prepares his bed for the night's rest. So Theocr. 6. 33

αὐτὰρ ἐγὼ κλαξῶ θύρας ἔς τέ κ' ὀμόσσῃ
αὐτά μοι στορέσειν καλὰ δέμνια.

l. 408. ἀποστίλβοντες ἀλ., 'shining with an oil-like gloss.' The gen may have been suggested by the *ἀπὸ* in composition, as the dative is more natural, as in Il. 18. 595

χιτῶνας ἐυννήτους ἧκα στίλβοντας ἐλαίῳ.

See too on Od. 7. 107. Others interpret it of a sort of varnish.

l. 410. Ἄϊδόσδε, sc. *δόμον*, 'to the house of A.,' always a person in Homer.

l. 411. οὖρος, 'warder,' from *ὁρ-άω*. Cp. Lat. *tueri* in a similar double sense.

l. 418. κρηήνατε, with double *η*, from *κραίνω*.

l. 419. ἱλάσσομαι, indic. fut. after *ὄφρα*, so with *ὅπως*, Od. 1. 57.

l. 420. ἐναργὴς, cp. Virg. Aen. 4. 358 *manifesto in lumine vidi.* θεοῦ, sc. *Ποσειδῶνος.*

l. 421. ἐπὶ βοῦν, 'for a cow:' so ἐπὶ τεύχεα ἐσσεύοντο, Od. 24. 466.

l. 422. βοῶν ἐπιβουκόλος, a pleonasm, like αἰ-πόλος αἰγῶν, Od. 17. 247. Cp. inf. v. 472.

l. 427. οἱ δ' ἄλλοι μένετε, for this use of imperat. cp. Od. 2. 252.

l. 429 ἕδρας, 'places' for the guests. ἀμφὶ must go with πένεσθαι, but it is superfluous, and, as it were, an afterthought. οἰσέμεν is the second aor. infin., § 20. 3.

l. 432. χαλκεὺς, called χρυσοχόος, sup. v. 425.

l. 433. πείρατα = *instrumenta;* lit. the 'completions' of his art, in which word the significations of πείρατα easily meet.

l. 436. ἀντιόωσα, see on Od. 1. 25.

l. 439. ἀγέτην κεράων. So ἕλκειν ποδὸς, Il. 17. 289. ἄγειν χεροῖν, Eur. Bacch. 1068.

l. 441. ἑτέρῃ, sc. χειρὶ = 'the left.' οὐλάς. It is difficult to decide whether this word be connected with ὅλος = 'whole grains,' or the root ϝελ appearing in ἀλέω, ἄλευρον, which would make it = 'coarse-ground grain.' The latter seems on the whole better, and more consistent with the Attic form ὀλαὶ, Aristoph. Eq. 1167, Pax. 948. The grain when *poured* between the horns of the victim is called οὐλο-χύται (v. 445).

l. 445. κατήρχετο. Cp. Il. 1. 449

χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο,

sc. took them out of the κάνεον to sprinkle. Here κατήρχ. οὐλοχύτ. is equivalent to κατήρχ. ἀνελόμενος οὐλ. 'He began the sacred office with handwashing and the grain for sprinkling, and he prayed earnestly to Athena at the initiatory rite, throwing in the fire the lock of hair from the victim's head; but when they had prayed and tossed the sprinkled grain,' etc. The ἀπαρχόμενος is defined more closely by the words which follow it. Cp. ἀπὸ τρίχας ἀρξάμενος, Il. 19. 254.

l. 450. ὀλόλυξαν, 'raised a joyful cry,' at the consummation of the sacrifice; not a shriek of horror. For ὀλολυγὴ in this good sense, cp. Eur. Med. 1176.

l. 453. ἀνελόντες, 'having raised the victim['s head],' equivalent to αὐερύσαντες, Il. 1. 459; 2. 422.

l. 454. ἔσχον, 'held him fast.' This was to facilitate the next process (σφάξεν, 'cut the throat').

l. 456. διέχευαν, 'dismembered.' μίστυλλον (v. 462), 'cut into *small* pieces.' ἄφαρ δὲ, 'and at once they cut out slices from the thighs, all properly, and wrapped them in fat, making a double layer of it.'

l. 458. δίπτυχα may be taken as an adverbial accus plur., or better, as a fem. accus. sing. (agreeing with κνίσην), a metaplastic form from δίπτυχος pointing to a nom. δίπτυξ. Cp. δίπτυχα λώπην, Apoll. Rhod. 2. 32. For a description of meat from the thigh thus wrapped in an upper and lower layer of fat, cp. Soph. Antig. 1011 μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς.

l. 459. σχίζης, § 9. 6.

l. 460. παρ' αὐτὸν ἔχον, 'came *to* his side and held.'

ll. 461, 462 = Od. 12. 364, 365.

l. 463. The apodosis begins with *ὤπτων δ'*, 'then they set to roasting them.'

l. 466. ἔχρισεν λίπ' ἐλαίῳ [and simply *λίπ' ἄλειψεν* Od. 6. 227], 'anointed him with oil-olive.' According to Herodian *λίπ'* was an actual dative, sc. *λίπαι* or *λίπᾳ*, from an old noun *τὸ λίπα*, so that *ἐλαίῳ* is an adjective. Others regard *λίπα* as an adverb analogous in form to *κρύφα, τάχα* = 'smoothly,' 'oilily.'

l. 471. ἀνέρες ἐσθλοὶ, so *κοῦροι*, sup. v. 339, Od. 1. 148.

ἐπι-όροντο, acc. to some = 'rose up,' or 'passed along them,' like *ἐποίχεσθαι*, 'to wait on the guests;' others, with more probability, refer *ὄρομαι* to a root *ορ, ϝορ*, from which come *ὁράω* and *οὖρος*, 'looked after them,' i. e. 'waited on them.'

l. 472. οἶνον οἰνοχ., a pleonasm, as sup. v. 422. The ultima of *οἶνον* is long before the digammated word *ϝοινοχοεῦντες*.

l. 476. ὑφ' ἅρματ' ἄγοντες, here, as often = 'under the yoke;' *ἅρματα* of *one* chariot, but in plural number, as including all the apparatus connected with it, cp. *τόξα, μέγαρα, ἱστία*. ὁδοῖο, partitive gen., 'some of his journey;' so in Il. 24. 264 *ἵνα πρήσσωμεν ὁδοῖο*.

l. 481. βήσετο, § 20. 3. *ἂν*, § 7.

l. 484. ἐλάαν, infin. denoting purpose; cp. Od. 1. 138 *νίψασθαι*.

l. 486. σεῖον ζυγὸν, 'kept rattling the yoke supporting it [on their necks] at either end.'

l. 487. δύσετο, § 20. 3.

l. 488. Φηραὶ, on the N.E. side of the Messenian gulf.

l. 490. ἄεσαν, see on sup. v. 151.

l. 493. The verse is wanting in the majority of MSS.

l. 495. ἷξον, § 20. 3.

l. 496. ἧνον, *ἄνω*, i. q. *ἀνύω*, 'made for their journey's end,' 'for so quickly the swift horses bore them forward.' Others take *ὑπέκφερον* intransitively, as in Il. 23. 376

ὦκα δ' ἔπειτα.
αἱ Φηρητιάδαο ποδώκεες ἔκφερον ἵπποι.

BOOK IV.

l. 1. οἱ δὲ, sc. Telemachus and Peisistratus. This introduces the evening of the second day after their departure, the first night being spent at Pherae, Od. 3. 488. Λακεδαίμων is the name for the district of which Sparta was the capital. κοίλην is best described by Euripides (Cresphont. 1), *κοίλην γὰρ, ὄρεσι περίδρομον*, 'mountain-pent;' the surrounding mountains being Taÿgetus on the west, and Parnon on the

east. **κητώεσσαν** (for which Zenodotus wrote *καιετάεσσαν*) = 'with deep ravines,' perhaps from *κε-άζω*, 'to split.' But vid. Buttm. Lexil. s. v.

l. 3. **δαινύντα γάμον**, cp. Od. 3. 309.

l. 5. Menelaus had promised his only daughter Hermione to Neoptolemus, while they were still at Troy; now he 'was just sending her off' in performance of his promise.

l. 7. **ἐξετέλειον**, 'were bringing to accomplishment.'

l. 8. **ἵπποισιν**, instrumental dative.

l. 9. **ἄστυ** = Phthia, in Thessaly.

l. 10. **ἤγετο.** Menelaus was 'bringing home' for his son a bride from their own city, Sparta.

l. 11. **τηλύγετος** seems to mean 'grown big,' and = Lat. *adolescens*. The notion of 'last-born' or 'late-born' from *τῆλε* is unsatisfactory, and the first part of the word may be referred to *θάλ-λω*, or to an adjective *ταΰς* = 'big,' seen in **Ταΰγετος**, 'the huge mountain.' See on *Τηλέπυλος*, Od. 10. 82; cp. further, Il. 5. 153; 9. 143, 482, Od. 16. 19; to which passages the meaning 'grown up' is quite appropriate. And here, Megapenthes, born after Helen's flight, but before the Trojan expedition, would now be 19 or 20 years old The 'great grief,' which the name implies, commemorates Helen's faithlessness.

l. 13. **ἔπει**, *metr. grat.*

ll. 15–19. Athenaeus says that these lines were interpolated by Aristarchus, partly from Il. 18. 604–606. Most modern editors reject them, but the first two seem almost necessary to give a meaning to the opposition in *τὼ δ' αὖτε*, v. 20.

l. 19. **κατὰ μέσσους** defines more closely *κατ' αὐτοὺς*, with which cp. *θαύμαζον κατὰ δῶμα*, inf. v. 44. **ἐξάρχοντος** [sc. *ἀοιδοῦ*] **μολπῆς**, genit., as *ἐξῆρχε γόοιο*, Il. 18. 51.

l. 20. **ἐν προθύροισι**, sc. at the entrance of the *αὐλή*.

l. 26. **τώδε**, 'yonder,' cp. *ἠδ'*, Od. 1. 185.

l. 27. **ἔικτον**, a syncopated form of the dual from perfect *ἔοικα*. The dual of pluperf. occurs inf. v. 662.

l. 28. For **σφωιν**, cp. § **15**. 1; **καταλύσομεν** for *-ωμεν*, § **3**. 4

l. 29. Join **ἢ πέμπωμεν ἱκανέμεν ἄλλον.** Eteoneus thought the house was full enough already, and it might be wiser to 'send them on to visit some one else, for him to entertain them.'

l. 33. Notice the combination of dual and plural, **φαγόντε.. ἱκόμεθα**, 'we are come hither [waiting to see] whether Zeus will for the time to come ease us of our sorrow.' Menelaus has learned kindness in the school of adversity.

l. 36. **προτέρω**, 'forwards.' **θοινηθῆναι** (*θοινάομαι*), 'that they may feast.'

l. 37. **κέκλετο**, §§ **16**. 2; **20**. 4.

l. 38. **σπέσθαι**, from *ἕπομαι, ἑσπόμην*.

l. 39. **λῦσαν ὑπὸ ζ.**, '*from beneath* the yoke,' cp. Od. 7. 5.

l. 41. **ἀνὰ . . ἔμιξαν**, cp. Od. 3. 390.

l. 42. **ἐνώπια.** See plan of house. **παμφανόωντα**, because they were whitewashed, or because the sun streamed through the gateway and lit them up.

l. 45. The order of the words is **αἴγλη γὰρ πέλεν ὥς τε** [*αἴγλη*] **ἠελίου ἠὲ σελήνης.**

l. 47. **ὁρώμενοι**, 'gazing,' with the additional notion of wonder = Od. 10. 181.

l. 50. **οὖλος**, in this sense of 'shaggy' or 'with close nap,' is referred by Buttmann to *εἰλέω* = 'squeeze.' It is more likely parallel to Lat. *vellus*, Greek *ϝέριον*, Eng. 'wool.'

l. 51. **ἐς θρόνους ἕζοντο**, cp. *θῶκόνδε καθίζανον*, Od. 5. 3.

ll. 52–58 = Od. 1. 136–142.

l. 59. **δεικνύμενος**, see on Od. 3. 41.

l. 61. **πασσαμένω**, sc. *σφῶ*. accus. object of *εἰρησόμεθα*.

ll. 62–64. The Alexandrian critics rejected these lines as unnecessary, and as containing an unhomeric form *σφῷν*, the dative elsewhere being *σφῶιν*. Trans. 'the type of your parents is not lost in you' (Haym.). **σφῷν** *dativ. ethicus* = 'as far as you are concerned.'

l. 65. **νῶτα.** Slices from the back or chine were the best pieces reserved for honoured guests. Cp. Od. 8. 475.

ll. 67, 68 = Od. 1. 149. 150.

l. 70 = Od. 1. 157.

l. 73. **ἠλέκτρου.** It is impossible to decide whether this is amber—so called, as Buttmann thinks, from its attractive properties (*ἕλκω*)—or a mixture of gold and silver in the proportion 5 : 1, which it certainly meant in later times. Amber as a decoration would not be very lustrous.

l. 74. 'Like unto this, no doubt, is the court of Zeus within, for the untold multitude of things that are here.'

l. 75. **ὅσσα** is roughly equivalent to *ὅτι τόσα*. The proper meaning of *αὐλή* is the outer court. If we retain that meaning here, Telemachus must be supposed to be thinking of the place where the splendour of the palace first struck his eye. But probably *αὐλή* is loosely used for the whole dwelling, as in Il. 24. 452.

l. 77. See on Od. 2. 269.

l. 80. Trans. 'But of men, whether any one rival me in wealth or not [I care not].' For the conjunctive, cp. Il. 9. 701 *ἀλλ' ἤ τοι κεῖνον μὲν ἐάσομεν ἤ κεν ἴῃσι ἦ κε μένῃ.*

l. 82. **ἠγαγόμην**, sc. *τὰ κτήματα.*

l. 83. **Αἰγυπτίους**, three syllables. The countries are not mentioned in any order of geographical sequence; the Sidonians are close to the Phoenicians, and the Erembi are, perhaps, a branch of the Aethiopians.

l. 85. **ἵνα τε** [so *ὅθι τε*, inf. v. 426], 'where lambs are horned from the very first.' Cf. Arist. Hist. Anim. 8. 28 *ἐν μὲν Λιβύῃ εὐθὺς γίνεται κέρατα*

ἔχοντα τὰ κερατώδη τῶν κριῶν. Indeed, all increase is rapid, *τρὶς γὰρ τίκτει, κ.τ.λ.*

l. 86. **τελεσφόρον** (notice accent, which makes the epith. active) = 'the *maturing* year,' i.e. that brings all things to completion, including itself. For *εἰς ἐνιαυτὸν*, cp. inf. v. 527.

l. 87. Trans. 'There neither master nor shepherd lacks cheese or meat or sweet milk, but [the ewes] always give a constant supply of milk, to draw,' lit. 'to be milked.' **ἐπιδευὴς** = *ἐπιδεϝὴς*, from *δέομαι*.

l. 89. **ἐπ-ηε-τανὸς**, from **ἐπ-αἰεὶ**, with termination *τανος*, as in Lat. *diutinus*. **θῆσθαι**, from *θάομαι*, as *χρῆσθαι* from *χράομαι*.

l. 90. **εἶος**, *met. grat.* for *ἕως*, § 3. 6. **περὶ κεῖνα**, 'about that neighbourhood.'

l. 91. **τείως**, Epicè for *τέως*, 'meanwhile.'

l. 92. **οὐλομένης**, see on Od. 2. 33.

l. 94. **καὶ πατέρων**, *κ.τ.λ.*, 'and about these [riches] you are likely to have heard (cp. Od. 2. 118) from your fathers, whosoever those fathers of yours may be.' These words are purely parenthetical, by way of saying that his wealth is now common matter of history: the **ἐπεὶ** explains his lack of enjoyment in his wealth (v. 93). **ἀπώλεσα** = 'let it go to ruin,' as it certainly did go to ruin in his long absence. Another reason for his joylessness is the loss of dear friends, inf. vv. 96 foll.

l. 97. Join **ὄφελον ναίειν ἔχων τριτάτην περ μοῖραν τούτων.** With **οἱ δ' ἄνδρες** repeat *ὄφελον.*

l. 100. **ἔμπης**, 'notwithstanding,' explained by *πάντας . . ἀχεύων.*

l. 104. **τῶν πάντων οὐ.** 'For these men, all of them, I lament not so much.' **ὀδύρομαι** (with accus. sup. v. 100) is here used with gen.

l. 105. **ἀπεχθαίρει** = 'makes me loathe.' Cp. *στύξαιμι*, Od. 11. 502.

l. 106. **μνωομένῳ** (*μνάομαι*, § 18. 2), 'when I think upon it.'

l. 107. **ἤρατο**, 'undertook,' [*αἴρω*]. Join **τῷ δ' . . αὐτῷ**, 'to that man himself troubles were destined to come, and to me sorrow for him never to be forgotten, to think how he is so long away, and we know not whether he be dead or alive.'

l. 112. **νέον**, adverbial to *γεγαῶτα.*

l. 113. **τῷ δ' ἄρα**, 'and in his heart he stirred a desire of tears for his father.' Join **ὑπὸ .. ὦρσε.**

l. 115. **ἄντ[α].** Notice accent which distinguishes it from *ἀντὶ*, and cp. *ἄντα παρειάων*, Od. 1. 334.

l. 120. **εἶος**, see on sup. v. 90.

l. 122. **χρυσηλάκατος** was interpreted by the ancient commentators as = 'with golden arrow;' but *ἠλακάτη*, at any rate, always means the 'distaff,' though there may be an ambiguity of meaning in *ἄτρακτος* between 'spindle' and 'arrow.' It is a generic epithet of the goddess

as a female, and not specific with reference to her favourite pursuits of hunting. Pindar applies the epithet to Amphitrite and the Nereids.

l. 126. Θῆβαι or Θήβη, the chief city in upper Egypt, which was called after it 'the Thebaid.'

l. 131. ὑπόκυκλον = with little wheels or castors at the bottom, that the basket might easily be pushed about. Cp. Il. 18. 375

χρύσεα δέ σφ' ὑπὸ κύκλα ἑκάστῳ πυθμένι θῆκε.

l. 132. κεκράαντο, 'the edges thereon [*ἐπὶ*] had been finished off with gold,' from *κραίνω*. Others derive the form, strangely enough, from *κεράννυμι*, from the idea of the mixture of the two metals. The basket was full of the yarn already spun off. This was packed away, probably, in skeins or balls, while the distaff, with its charge of wool ready for spinning, lay across the basket from edge to edge. Others interpret *τετάνυστο* of standing upright, but the other rendering is simpler. Cp. Od. 1. 138 *ἐτάνυσσε.*

l. 138. ἴδμεν, § 23. 8.

l. 140. This line is generally rendered, 'Shall I be wrong in what I am going to say, or shall I be speaking the truth?' or else as a quasi-indirect question = 'whether I shall be wrong or right, my heart bids me speak.' It seems simpler to consider that Helen is debating upon her own question, *ἴδμεν δή*; and doubting whether to answer it or not. She says, therefore, 'Shall I withhold the truth (*ψεύσομαι*), or shall I speak the truth out? I have a great mind to do so.'

l. 141. ἐοικότα ὧδε, *tam similem.*

l. 145. ἐμεῖο, § 15. 1.

l. 151. Join μεμνημένος ἀμφ' Ὀδ., as Od. 1. 48. So *μνησόμεθα περὶ πομπῆς*, Od. 7. 191. Others join *μυθ. ἀμφ.* Ὀδ., and take *μεμνημ.* as standing alone.

l. 153. ἀμφὶ ἐμοί. Explained by *εἵνεκ' ἐμεῖο*, inf. v. 170.

l. 158. σαόφρων = *σώφρων.*

l. 159. ὧδ' ἐλθών, see on Od. 1. 182. ἐπεσβ. ἀναφαίν. = 'to make show of much talking.' There is no idea of *φλυαρία* or nonsense in the word. τὸ πρῶτον = 'his first visit.'

l. 160. Join τοῦ . . αὐδῇ.

l. 163. ὑποθήσεαι, fut. indic. after *ὄφρα*, as *εἶμ' ἐς πόλιν ὄφρα με μήτηρ ὄψεται*, Od. 17. 6.

l. 165. μὴ ἄλλοι, the *η* and *α* coalesce by synizesis, § 4. 3.

l. 166. οἱ, enclitic dat. as the accent on *οὐδέ* shows.

l. 170. πολέας, § 13. 5, two syllables.

l. 171. The order of words is, *καὶ ἔφην* [*ἐμὲ*] *φιλησέμεν μιν ἐλθόντα*, 'And I thought that I would entertain him when he came, beyond all other Argives, if Olympian Zeus had granted that a return should be vouchsafed us. And I would have given him for a home [*νάσσα*, transit. aor. of *ναίω*] a city in Argos, and would have made him a house, having

brought him from Ithaca with his goods and his son and all his folk, having cleared out one town [of those] that lie round us, and [which] are ruled over by myself.'

l. 181. **μέλλεν ἀγάσσεσθαι**, 'must himself have been jealous of this happiness.'

l. 187. **Ἀντιλόχοιο**, Od. 3. 112.

l. 188. **Ἠοῦς υἱὸς**, Memnon, king of the Aethiopians.

l. 190. The order of the words is, N. *ὁ γέρων φάσκ' εἶναί σε πεπνυμένον περὶ* (='beyond') *βροτῶν.*

l. 192. Aristarchus is said to have rejected this line, and most modern editors have followed him, because the **οἷσιν** seems wrong after *ἐπιμνησαίμεθα.* But the clauses really cross, so that *οἷσιν ἐ. μεγ.* refers closely to *Νέστωρ φ. ὁ. γ.*, and *ἐπιμν. σεῖο* to *ἀλλήλ. ἐρέοιμ.* A similar interchange comes Od. 8. 477 *τοῦτο πόρε κρέας—ὄφρα φάγῃσι—Δημοδόκῳ—καί μιν προσπτύξομαι.* Peisistratus and his brothers are the subjects of *ἐπιμν.* and *ἐρέοιμεν.*

l. 193. **εἴ τί που ἔστι** = 'if it may be so,' a modest way of urging his advice.

l. 194. **μεταδόρπιος** may mean 'after supper,' *μετὰ δόρπον.* Peisistratus likes not to *end the day* in sorrow; so that Menelaus (inf. v. 213) suggests they should fall to again. Or it may be, 'during supper,' *μετὰ δόρπῳ*, in which case v. 213 will describe the meal resumed after the interruption of weeping. This is simpler.

ἀλλὰ καὶ Ἠὼς ἔσσεται, 'but the morning shall serve for that,' sc. *ἔσσεται ὀδυρομένῳ.*

l. 195. Join **οὐ νεμεσ. τινα κλαίειν** [*τοῦτον*] **βροτῶν ὅς κε θ.**

l. 197. **γέρας.** The only '*honour*' men can show the dead is, *κείρασθαί* [*τινα*], that one should cut his hair as a sign of mourning.

l. 199. **καὶ γάρ** follows *οὐ νεμεσσῶμαι.*

l. 200. **μέλλεις ἴδμεναι**, see sup. v. 94. Peisistratus had never been in his company nor seen him. Perhaps he was not born when Antilochus went to Troy.

l. 202 = Od. 3. 112.

l. 206. **τοίου** = *πεπνυμένου.* **ὃ** = 'wherefore,' cp. Od. 1. 382.

l. 208. **γαμέοντί τε γειν.**, 'at bridal and birth.' For similar hysteron proteron, see Od. 4. 723; 10. 417, etc.

l. 211. **υἱέας αὖ**, where Attic Greek would have used *δέ.*

l. 214. **χευάντων**, 'let them pour,' indef. subject, as often *φασί*, 'and there shall be stories next morning too for Telemachus and me to tell at length [*διὰ*] to each other.'

l. 220. Join **βάλε φάρμακον εἰς οἶνον ἔνθεν ἔπινον.** It is impossible to say what the *φάρμακον* was. Plutarch thought it only symbolised the glamour of Helen's eloquence: many moderns think it refers to opium.

l. 226. δηιόῳεν, § 18. 3. For the subject to δ., see sup. v. 214.

l. 227. μητιόεντα, not 'cunningly devised' but (active) 'helpful.'

l. 229. τῇ, 'where,' taking up the *Αἴγυπτος* implied in the adj. *Αἰγυπτίη*.

l. 230. μεμιγμένα, 'intermixed,' good and bad together.

l. 231. ἰητρὸς is the predicate. 'Each one is a leech skilled beyond all men.'

l. 235. οἵδε, see on Od. 1. 76.

l. 236. ἀτὰρ refers back to *ἐσθλῶν*, 'though *good*, yet the God,' etc.

l. 239. ἐοικότα, 'suited thereto,' sc. to feasting and enjoyment.

l. 240. μυθήσομαι, i. e. *-ωμαι*. Conjunct. parallel to *ὀνομήνω*.

l. 242. ἀλλ' οἷον τόδ' ἔρεξε. We may supply *καταλέξω* or some such word, or make a sort of exclamation of it, 'But to think of what a thing this was that he did!' which latter way the Schol. prefers.

l. 244. αὐτόν μιν = the later *ἑαυτόν*.

l. 247. κατακρύπτων, 'disguising himself.'

l. 248. ὃς οὐδὲν τοῖος ἐῆν, 'who was in no wise such an one,' sc. anything but a beggar. *δέκτης* and *οἰκεὺς* seem irreconcileable.

l. 249. ἀβάκησαν = 'took no notice.'

l. 250. τοῖον ἐόντα = 'though so disguised.' Others interpret, 'I knew him to be such an one as he really was,' Od. 11. 144.

l. 254. μὴ πρὶν ἀναφῆναι . . πρὶν ἀφικέσθαι, *non prius ostendere quam advenisset.*

l. 258. κατὰ δὲ φρόνιν ἤ. π., 'brought back much information.'

l. 262. δῶχ' = *ἔδωκε*.

l. 263. νοσφισσαμένην, 'having quitted;' so with accus. *Κρήτης ὄρεα νιφόεντα νοσφισάμην*, Od. 19. 338.

l. 264. φρένας . . . εἶδος. For this *accusativus respectus* defining *τευ* more closely, cp. Od. 11. 336.

l. 269. τοιοῦτον is probably masc. agreeing, *κατὰ σύνεσιν*, with *'Οδυσ. φίλον κῆρ*, which is merely a periphrasis for *'Οδυσσεύς*.

l. 272. ξεστῷ = 'fine-wrought.' ἵνα = 'where.'

l. 274. κελευσέμεναι δέ σ' ἔμελλε, 'some God must have bidden you [come].' *μέλλω* is followed by a future, as in Od. 9. 477, or by an aor., as inf. v. 377. *κελευσέμεναι may*, therefore, be an aor. with the sigma, like *οἰσέμεναι*, *σαωσέμεναι*, etc. Had Helen's purpose come to pass the Greeks were lost.

l. 277. περι[έ]στειξας, 'thou didst walk round.'

l. 278. ἐκ δ' ὀνομακλ. = *ἐξονομακλήδην δέ*.

l. 279. ἴσκουσ' ἀλόχοισιν, see on Od. 2. 121.

l. 283. ὑπακοῦσαι, 'to answer,' Od. 10. 83.

l. 285 = Od. 2. 82.

l. 292. ἄλγιον, 'all the harder!' cp. *βέλτερον*, Od. 6. 282. τάδε = 'his cleverness and endurance.'

l. 294. τράπετε, 'send us off.'

ll. 297–300 = Od. 7. 336-339. δέμνια, 'bed-steads,' ἕσασθαι, 'to wrap themselves in.'

l. 302. ἐν προδόμῳ. This merely resumes the phrase ὑπ' αἰθούσῃ = 'under the verandah.'

l. 312. τίπτε δέ σε = *quâ vero de caussâ necessitas huc te attulit?*

l. 314. δήμιον ἦ, 'Is the matter a public one, or private?'

l. 317. εἰ ἐνίσποις, '[To see] if you could tell me.' κληηδόνα for κλεηδόνα, from Epic form for *κληδών*.

l. 320 = Od. 1. 92.

ll. 322-331 = Od. 3. 92-101.

l. 335. This simile is remarkable for having several points of comparison. The hind and fawns represent the suitors: the thicket is the house of Odys. The lion is Odys. himself. Notice how the hypothetical mood [ἐξερέῃσι] passes into the perf. and aor. indic. as the picture becomes realized in the poet's mind. Cp. Od. 5. 328 φορέῃσιν . . ἔχονται.

l. 339. ἀμφοτέροισι includes the dam and her fawns, as representing both divisions of the family. Cp. Virg. Aen. 1. 462

Atridas Priamumque et saevum ambobus *Achillen.*

l. 341 = Od. 7. 311.

l. 343. ἐξ ἔριδος, 'in a match.' Philomeleides, the king of Lesbos, was said to have challenged to a contest in wrestling all who landed on his shores.

ll. 345, 346 = Od. 1. 265, 266.

l. 345. τοῖος ἐὼν takes up the same words from v. 342. 'O that in such strength Odys. might come among the suitors; all of them would find speedy doom, and would rue their wooing.'

l. 348. παρακλιδὸν adds a closer description to *παρὲξ*. 'I won't give you a different answer off the point and shirking your question, nor will I mislead you,' i. e. he will neither withhold the truth nor tell him what is false.

l. 349. ἀλλὰ τὰ .. τῶν οὐδὲν, i. e. *quae vero senex mihi narravit, ex iis nihil celabo.*

l. 351. Αἰγύπτῳ. It is doubtful whether this is the land or the river of Egypt, sc. the Nile; see inf. vv. 477, 581.

Join ἔτι . . ἔσχον and δεῦρο . . νέεσθαι.

l. 352. ἐπεὶ οὐ. Synizesis, § 4. 2. τεληέσσας = not so much 'perfect' as 'effective,' that win an answer (*τέλος*) from heaven.

l. 354. ἔπειτα, begins the story = 'now.'

l. 355. Pharos lies so near the coast (less than a mile) that it is hopeless to reconcile the story with actual topography.

l. 356. τόσσον ἄνευθ' ὅ., 'as great a way off as a ship makes in a whole day.'

l. 357. ἤνυσεν, aor. of custom.

ἐπιπνείῃσι. For the diphthong ει, see § 3. 2.

l. 358. **ἀπὸ . . βάλλουσι**, 'they push off.'

l. 359. **μέλαν** = 'from *deep* wells,' so *κρήνη μελάνυδρος*, Od. 13. 409.

l. 363. **κατέφθιτο**, syncop. aor. from form *φθίω*, 'all our victuals would have been spent.'

l. 367. **νόσφιν ἑταίρων** defines *οἴῳ*. **μ'** is for *μοι*, § 6.

l. 369. **ἔτειρε δὲ**, where later Greek would have *γάρ*. No man in Homeric times would eat fish when he could get meat.

l. 371. Trans. 'Art thou utterly a fool and spiritless; or art thou wilfully reckless, and takest pleasure in sorrow? seeing thou art so long cooped up in this island, and canst find no escape, while the heart of thy comrades is fainting.' **μεθίεις**, § 23. 1.

l. 377. See on sup. v. 94.

l. 380. **πεδάᾳ** = '*keeps* me a prisoner here.' **ἔδησε**, '*stopped* me' originally, cp. sup. v. 351.

l. 387. **τεκέσθαι**, sc. *ἐμὲ*, 'begat me.'

l. 388. **λελαβέσθαι**, § 16. 2.

l. 389. **ὅς κεν**, apodosis, 'he will tell thee.' Or, retaining relatival force, render 'him, if you can, lay wait for and seize, in the hope that he will tell thee.'

l. 393. **οἰχομένοιο ὁδὸν**, 'while thou art away on a journey;' so *ἐλθεῖν ὁδὸν*, Od. 3. 316.

l. 395. **αὐτὴ**, emphat., 'Do thou thyself;' for Menel. does not understand the plan.

l. 400. Constant usage seems to prove that **δὲ** and not *δὴ* as proposed is the word after *ἦμος*: *δὲ* may here be compared with *ἔπειτα*, sup. v. 354. **ἀμφιβεβήκει** is the reading of the majority of MSS., and if it be adopted, we must treat it as an aor. of custom, being the only past tense in use from the pres. perf. *ἀμφιβέβηκα*. But **ἀμφιβεβήκῃ**, the reading in the text, is much simpler.

l. 402. **φρὶξ**, the ruffled surface of water. Cp.

οἵη δὲ Ζεφύροιο ἐχεύατο πόντον ἔπι φρὶξ
ὀρνυμένοιο νέον· μελάνει δέ τε πόντος ὑπ' αὐτῆς. Il. 7. 63, 64.

l. 404. **νέποδες**. This word has been variously interpreted as 'footless,' 'web-footed,' and 'offspring.' The last is best. It may be referred to root ΝΕΠ. seen in *ἀνέψιος*, *nep-os*, *nep-tis*, etc.

l. 406. **πικρὸν ὀδμὴν**, see § 13. 2. But **πικρὸν** may be adv. to **ἀποπνείουσαι**.

l. 408. **ἑξείης**, 'in order,' i.e. Menel. and his companions, though only *σὲ* is used in the preceding line.

l. 410. **ὀλοφώϊα**, the 'black arts' of a wizard.

l. 411. **ἔπεισιν**, 'goes his rounds;' cp. *ἐποίχεσθαι*, inf. v. 451.

l. 412. **πεμπάσσεται**, i. e. *πεμπάσηται*, properly, 'to count on the five fingers.'

l. 416. **αὖθι ἔχειν**, 'keep him where he is;' so *αὖθι μένειν*, Od. 5. 208. The infin. for imperat., as sup. v. 408.

l. 417. **πειρήσεται**, sc. *ἀλύξαι*, 'He will try to do so by turning into everything that is made for moving on the ground.'

l. 420. **αὐτὸς** = Proteus *himself.*

l. 421. **τοῖος ἐὼν**, in his original shape.

l. 422. **σχέσθαι**, 'cease;' so *ἔσχοντο μάχης*, Il. 3. 84.

l. 426. **ἕστασαν**. Virg. Aen. 6 ad fin., *stant littore puppes.*

l. 427. **ἤια**, § 23. 3. **πόρφυρε**, 'was troubled.' Either a redupl. from *φύρω*, or connected with root ΦΡΥ, seen in *φρέ-αρ* and Lat. *fer-veo.*

l. 434. **πεποίθεα**, § 21. 3. **ἰθὺν**, 'enterprise'

l. 435. **ὑποδῦσα**, 'having plunged beneath,' described sup. v. 425.

l. 438. **εὐνὰς**, 'lairs,' shallow pits scooped in the sand.

l. 442. **ὀλοώτατος**, § 13. 2.

l. 445. **ἀμβροσίη**, a fem. adjective used substantively, as *ἠοίη*, inf. v. 447. Here it must mean not the food of the gods, but a refreshing perfume. The corpse of Patroclus is kept from decay by its use, Il. 19. 38.

l. 449. **ῥηγμῖνι**, 'at the breaker's edge;' *κῦμα χέρσῳ ῥηγνύμενον*, Il. 4. 425.

l. 450. **ἔνδιος**, 'at noon,' lit. in full daylight. Root ΔΙϜ, Lat. *di-es.*

l. 451. **ζατρεφέας**, 'plump, well fed.' *ζα* = *διὰ*, through the pronunciation of the iota as j, 'thoroughly.'

λέκτο ἀριθμὸν, 'told their number.'

l. 453. **λέκτο αὐτὸς**, 'lay down himself.' Two syncopated aorists from distinct roots, viz. ΛΕΓ and ΛΕΧ. So in Latin *lĕgo* from 1st, and *lectus* ('a bed') from 2nd. **ὠίσθη** (*οἶμαι*), commoner in middle aor. *ὀίσατο*, 'suspected.'

l. 458. **ὑψιπέτηλον**. The first half is the emphatic part, the latter is generically applicable to all trees. So *δρῦς ὑψίκομος*, Od. 12. 357; *πυκνόπτεροι ἀηδόνες*, Soph. O. C. 17.

l. 460. **ἀνίαζε**, 'grew tired;' intrans., as inf. v. 598.

l. 463. **τέο σε χρή**; see on Od. 1. 124.

l. 465, **παρατροπέων με**, 'seeking to mislead me.'

l. 472. **ἀλλὰ μάλα**, cp. Od. 5. 342. 'Why of course you ought,' etc.

l. 476. **ἐυκτίμενον**. The other reading is *ἐς ὑψόροφον*. But *ἱκέσθαι* can be used with the accus. without a preposition, as in Od. 3. 1.

l. 477. **διιπετὴς**, lit. 'fallen from Zeus,' i. e. from the sky; here it means 'rain-fed.'

l. 490 = Od. 1. 238.

l. 492. **οὐδέ τί σε χρή**, *nec te oportet haec rescire.*

l. 493. **ἐμὸν νόον** = 'what I know.'

l. 495. **λίποντο** = *supererant*, Od. 3. 196, inf. v. 537.

l. 497. **μάχῃ δέ τε καὶ σύ**, 'At the *battle* you yourself were present' = I need tell you nothing of the doings before Troy.

l. 498 = Od. 1. 197.

l. 499. **Αἴας** = the Locrian Ajax, son of Oïleus.

l. 500. *Gyrae*, probably off the south of Euboea (Virg. Aen. 11. 261). Ajax was wrecked thereon, but got on *terra firma*.

l. 503. **καὶ μέγ' ἀάσθη**, 'and had been recklessly presumptuous.' The *ἄτη* was the folly that suffered him to make such a boast. Cf. *furias Aiacis Oilei*, Virg. Aen. 1. 41.

l. 504. **φυγέειν.** Although after words expressing expectation and the like, aorists may be used where the future would be more natural (cp. Od. 2. 171, 280), still it is likely that *φυγέειν* keeps its past signification here. He sat on the rock and boasted that he *had escaped*.

l. 508. **τὸ μὲν**, 'And the one part stayed where it was, but the other fell in the sea, the broken piece,' on which Ajax had been sitting.

l. 510. **τὸν δὲ**, 'And him [the crag] carried down through the vast surging sea: so there he died, when he had drunk the brine.' This line was rejected as unworthy by many critics, because they failed to see the grim humour of it, that almost partakes of the nature of a *σκῶμμα παρὰ προσδοκίαν*. Cp. Od. 12. 350.

l. 512. **σὸς ἀδελφεὸς** = Agamemnon.

l. 514. **Μαλειάων.** As this lay out of Agamemnon's course, we must suppose that a storm (Od. 5. 109) first drifted him south, and as he worked up again and sighted Malea, a fresh hurricane drove him north-east to the Argolic promontory. Here the wind changed, and let him make his port.

l. 519. **κεῖθεν** takes up not *ἀγροῦ* but *ἐσχατιήν*, while **ὅθι** refers back to *ἀργοῦ* only. The wind shifted in his favour, and gave him a fair run from the promontory of Argolis. Bekker, Ed. 2, proposes to meet the difficulty by inserting vv. 517, 518 after v. 520.

l. 520. **ἵκοντο**, sc. Agamemnon and his friends.

l. 521. **ἦ τοι ὁ.** Here the apodosis begins.

l. 522. **ἁπτόμενος**, 'as he touched it.'

l. 523. **χέοντο.** Notice the use of plural verb with neut. plur., Od. 2. 156.

l. 525. **ὑπέσχετο δὲ μισθὸν**, 'and promised as his pay.'

l. 526. Both **ὅ γε** and **ἓ** are best referred to the *σκοπός*. 'He watched for a year, lest he (Agamemnon) should pass him by unobserved.'

l. 531. The whole scene is laid *ἐν μεγάροισι*, so that **ἑτέρωθι** means 'at the other side of the hall.'

l. 532. Join **βῆ ἵπποισιν καὶ ὄχεσφιν.** Cp. sup. v. 8.

l. 534. **ἀνήγαγε**, 'brought up from the shore.'

l. 535 = Od. 11. 411. **κατέκτανε**, aor. of custom.

l. 537. **ἔκταθεν** (*κτείνω*), § 22. The story here told is inconsistent with the form of it in Od. 11. 405 foll.

l. 541. For grief shown by 'rolling on the ground,' cp. Od. 10. 499.

l. 546. **κεν κτεῖνεν.** If *κεν* [for which Bekker, Ed. 2, reads *καὶ*] be retained, we must regard it as a loosely expressed apodosis to a protasis

understood. 'Either you will find Aegisthus alive, or [if you don't] Orestes will have been his slayer, and you will come in for the funeral feast.' Cp. Od. 3. 309.

l. 553. This verse is generally rejected as inconsistent with the statement of Proteus (sup. v. 496) that only two chieftains were dead.

ll. 557–560 = Od. 5. 14–17.

l. 562. Ἄργει here = Peloponnese.

l. 563. The heroes are transported alive (οὐ θέσφατόν ἐστι θανέειν) to Elysion, and are found there not as εἴδωλα καμόντων, but with real bodies. Elysion (ἤλυσις, 'where men go') lies in the far west.

l. 566. οὐ . . οὔτε . . οὔτε. So οὐ Τρώων . . οὔτ' Ἑκάβης οὔτε Πριάμοιο ἄνακτος, Il. 6. 450.

l. 569. οὕνεκα takes up πέμψουσι, sup. v. 564. σφιν = 'in their eyes.'

ll. 570–576 = sup. vv. 425–431.

l. 577 = Od. 11. 2.

l. 581. εἰς Αἰγύπτοιο, supply ὕδωρ, as sup. v. 477. εἰς with στῆσα means, 'I sailed them back thither and moored them there.'

l. 584. χεῦα τύμβον, 'I heaped up a cairn.'

l. 596. τοκήων, here used loosely for mother and grandfather.

l. 597. ἔπη means 'the story;' μῦθοι includes the way of telling it.

l. 600. δῶρον δέ. 'But let the gift which you shall give me be something to treasure up: horses I will not take to Ithaca.'

l. 602. πεδίοιο. The Eurotas valley is too narrow to come under this description, which may refer to the east part of Messenia, under the rule of Menelaus.

l. 603. λωτὸς (different from λωτὸς of Od. 9) is a sort of 'clover:' κύπειρον is probably the marsh plant called 'galingale.'

l. 604. εὐρυφυὲς, 'broad in the ear,' a characteristic of barley.

l. 606. ἐπήρατος cannot mean 'lofty' (ἐπαίρω) as some commentators interpret, but 'charming,' as elsewhere. The awkward asyndeton in v. 606, and the unusual adversative sense which has to be forced upon καὶ (καὶ μᾶλλον ἐπ.) are both avoided if we place v. 606 after v. 608 Ἰθάκη δέ τε καὶ περὶ πασέων αἰγίβοτος καὶ μ. ἐ. ἰ.

l. 610. κατέρεξεν, (καταρρέζω).

l. 615. See on sup. v. 132.

l. 618. ἀμφεκάλυψε, so κεύθειν, Od. 6. 303.

l. 619. κεῖσέ μ. νοστ. = 'as I came there on my home voyage.' τεῒν = σοι.

ll. 621–624. These lines are unsuited to the feast which Menelaus is represented as giving, sup. vv. 3 and 16. They describe a sort of ἔρανος the very details of which (e. g. ἦγον, ἔπεμπον) are unhomeric. Probably the lines were introduced to soften the abrupt change of scene from Sparta to Ithaca.

l. 627. ὅθι περ πάρος (sc. τέρποντο). The reading in the text is

that of Aristarchus; the majority of MSS. have *ὅθι περ πάρος ὕβριν ἔχεσκον*.

l. 633. **νεῖτ[αι]**, 'will return.' *νέομαι*, used in a fut. sense Od. 11. 114.

l. 634. **χρεὼ γίγνεται**, 'need is come for it.' *χ. γ.* governs the same case as its equivalent *χρή*.

l. 636. **ὑπὸ** = 'at the teat.'

l. 637. **τῶν κεν**, 'I should like to drive away one of them and break him in.'

l. 639. Join **αὐτοῦ ἀγρῶν**, 'there on the estate,' as *ἄλλοθι γαίης*, Od. 2. 131.

l. 642. Antinous asks whether any of the young Ithacensian nobles accompanied him, or his own servants; he had servants of his own, so the latter was equally possible (*δύναιτό κε*).

l. 646. **ἀέκοντος**. The conjectural reading *ἀέκοντα* removes all difficulty from the line, for *ἀπηύρων* generally takes a double accus. Cp. Od. 11. 202. As the line stands, we may suppose a mixed construction between *ἀπαυρᾶν σε νῆα* and *ἀπαυρᾶν ἀέκοντος νῆα*. The construction *βίῃ ἀέκοντος*, 'in spite of your reluctance,' is posthomeric. But it is not unlikely that *ἀέκοντος* stands in a loose participial construction almost equivalent to the gen. absolute. For such a usage, cp. Od. 6. 157 *σφισι .. λευσσόντων*, 9. 256 *ἡμῖν .. δεισάντων*, 9. 458 *οἱ .. θεινομένου*.

l. 652. **μεθ' ἡμέας**, 'next to us.' Others make the phrase = *μεθ' ἡμῶν*, 'among us,' as Od. 16. 419

καὶ δέ σέ φασιν
ἐν δήμῳ Ἰθάκης **μεθ' ὁμήλικας** *ἔμμεν' ἄριστον.*

l. 653. **οἵ οἱ ἕποντο** = *hi eum comitabantur*.

l. 654. **τῷ αὐτῷ**, 'to the man himself [Mentor].'

l. 658. **ἀμφοτέροισιν**, sc. Antinous and Eurymachus.

ll. 661, 662. These lines were probably transferred hither from Il. 1. 103. If **ἀμφιμέλαιναι** is rightly written in one word (instead of letting *ἀμφὶ* stand as an adverbial adjunct to *πίμπλαντο*), it may mean 'darkened all through,' either by mental *gloom*, or by the '*black gall*,' which was supposed to be an accompaniment of passion. Cp. *μελαγχίτων φρὴν*, Aesch. Pers. 114, *κελαινόφρων μήτηρ*, Eum. 459.

l. 662. **εἴκτην**, cp. sup. v. 27.

l. 665. Trans. 'Away this young lad has gone, as you see, in spite of so many of us here.' The simplest account of **αὔτως** (rendered here 'as you see') is that it is another form of *οὕτως*, and the many different meanings assigned to it by different commentators only prove that it is in each case coloured by the context in which it occurs, and is interpreted by tone and gesture to express the speaker's feelings. If it be referred to *αὐτὸς*, we might here render, 'he has *simply* taken himself off.'

l. 667. **ἄρξει**, 'He will get the start and go still further in being . .'

He had already got the start of them in slipping out of Ithaca unopposed. Cp. ἦρχε νέεσθαι, 'He was the first to go,' Il. 2. 84.

l. 669 = Od. 2. 212.

l. 670. ἰόντα = 'on his way.' The context may imply that this means 'on his return;' but εἶμι in itself contains no such idea.

l. 672. ναυτίλεται, conjunctive aorist. MSS. give ναυτίλλεται pres.

l. 675. ἄπυστος, 'uninformed,' used passively Od. 1. 242.

l. 682. ἦ εἴπεμ., § 4. 3.

l. 684. μὴ μνηστεύ.. δειπνήσειαν. Penelope meant to say two things: (1) Would that they had never wooed me, nor even met here at any other time! and (2) Would that they might now eat their last meal here! But only (2) is put out in full, and (1) shrinks into a mere participial sentence; the initial μὴ, which would have introduced a negative wish, serving only to negative the participles. The whole sentence might be turned, *Utinam.. nec me unquam petentes neque alio tempore congressi.. ultimam hic cenam jam nunc comedant!* The parallel generally quoted from Od. 11. 613 is not altogether in point, as there a *negative* wish is introduced in the ordinary way by μή.

l. 686. The change to the 2nd person in κατακείρετε shows that Penelope includes Medon in the charges against the μνηστῆρες.

l. 688. τὸ πρόσθεν, 'ere this,' 'long ago,' explained by παῖδες ἐόντες = 'in the days of your childhood.' ἀκούετε, cp. Od. 3. 84.

l. 690. Join οὔτε ῥέξας τινὰ ἐξαίσιόν τι, οὔτε εἰπών. Trans. 'In that he never did anything unfair to any one in the town, nor said it, which is the common way with high-born kings: one man [a king] will likely enough hate, another he may love.'

l. 691. δίκη, in the sense of 'custom,' Od. 11. 218. The conjunct. and optat. moods express the relative probability of an ordinary king showing hatred or favour. Cp. ἤ κε φέρῃσι μέγα κράτος ἤ κε φεροίμην, Il. 18. 308. With ῥέζειν τινά τι, cp. Il. 2. 195 μή τι χολωσάμενος ῥέζῃ κακὸν υἷας Ἀχαιῶν. So inf. ἐώργει ἀτάσθαλόν [τι] ἄνδρα.

l. 695. εὐεργέων, from εὐεργέα plur. of εὐεργής.

l. 704. ἀμφασίη ἐπέων for ἀφασίη, as ἄμβροτος for ἄβροτος.

l. 705. θαλερὴ φωνὴ, 'the flow of her voice;' so θαλερὸν δάκρυ, the notion being 'fresh growing,' 'vigorous.'

l. 709. πουλὺν, see sup. v. 406.

l. 712. ὤρορε, redupl. aor.

l. 717. πολλῶν.. ἐόντων, 'though there were many [seats] in the *chamber*.' οἶκος, as in Od. 1. 356.

l. 721. ἀδινὸν, ἅδην, = 'her fill of weeping.'

l. 722. περὶ γὰρ, see on Od. 1. 66. τράφεν ἠδ' ἐγένοντο. Cp. sup. v. 208.

l. 726 = Od. 1. 344. The Schol. rejects the line here as superfluous

l. 728. ἀκλέα, for ἀκλεέα = 'without any tidings (κλέος) of him.'

l. 733. τῷ κε μάλ' ἢ κεν. The only instance of the double κε. The double ἂν is not found in Homer; for ἂν. . κε, cp. Od. 5. 361. Here the first κε gives a conditional character to the whole sentence, which is then subdivided into two conditional clauses.

l. 736. ἔτι seems to point to the time when she was *yet* at home, before she reached Odysseus' house.

l. 740. ὀδύρηται, 'make his plaint to the people who are bent on destroying.' It is simpler to make λαοῖσι the direct antecedent to οἳ and to consider them as siding with the suitors. Otherwise we must render 'complain to the people [about those] who,' etc.

l. 743. Eurycleia means to say, 'Whether you slay or spare me, yet I will speak out.'

ll. 747-749 = Od. 2. 374-376.

l. 752. εὔχε[ο].

l. 754. κάκου (for κάκοε from κακόω) = 'trouble not.'

l. 755. Ἀρκεισιάδαο. Arceisius was father of Laertes.

l. 756. ἐπέσσεται = *supererit*.

l. 757. ὑψερεφέα. Synizesis of last syllables.

l. 761. There is no mention of Penelope burning the barley; so that we are to suppose that she poured it from the basket as though it had been a libation.

l. 764. Join κατὰ.. ἔκηε, 'burned up.'

l. 767. ὀλόλυξε, as in Od. 3. 450 οἱ, *dativus commodi*.

l. 768 = Od. 1. 365.

l. 769 = Od. 2. 324.

l. 771. ἀρτύει. The suitors misinterpreted the meaning of Penelope's sacrifice and prayer. ὃ = *quod*, 'that.'

l. 772. ἴσαν, § 23. 8, 'But this they knew not, how things really were.' Viz. that Penelope was aware of their plans.

l. 774. δαιμόνιοι, 'reckless men,' i. e. rendered infatuate by the influence of some higher power.

l. 775. πάντας ὁμῶς, 'all alike' (distinguish ὅμως and ὁμῶς), whether about the plot against Telemachus or about Penelope's wedding.

l. 776. σιγῇ τοῖον, see on Od. 1. 209.

l. 782. τροποὶ, leathern loops to hold the oar at the gunwale. Cp. the use of τροπωτὴρ, Thuc. 2. 93.

l. 783 = Od 8. 54.

l. 785. The ship was ready to start at a moment's notice; not drawn up on the sand, but riding at her moorings (εὐναὶ) 'well out in the water.' She was made fast to the shore also by the πρυμνήσια, so they were able to warp her in and disembark (ἐκ δ' ἔβαν), as they had no small boats.

l. 788. ἄπαστος ἐδ. ἠ. ποτ. is added as epexegesis to ἄσιτος.

l. 792. The point of comparison is the fear and helplessness of the

lion, and the narrowing circle of huntsmen drawing in upon him. Join **περιάγειν μιν κύκλον**, as *ἀμφιεννύναι με χλαῖναν*, Od. 10. 542.

l. 793. **νήδυμος.** See Buttmann Lexil. sub voc., where *νήδυμος* is held to be an erroneous form for *ϝήδυμος*, i. e. *ἡδύς*. The interpretation of Aristarchus, sc. *ἀνέκδυτος*, points to a derivation *νη-δύω*.

l. 799. **πέμπε**, sc. *'Αθήνη*.

l. 800. *εἵως*, properly = 'until,' here means, 'in order to.'

l. 802. **παρὰ κληῖδος ἱμάντα**, see on Od. 1. 442.

l. 803. Join **καί προσέειπέ μιν μῦθον**, with double accus., as *προσαυδᾶν*.

l. 807. **ἀλιτήμενος** (like *βλήμενος, οὐτάμενος, ἀλαλήμενος*), is a participle of the syncopated second aor., in a sort of adjectival sense = 'sinful,' 'guilty in the eye of the Gods.' *ἀλιταίνω* generally takes the accusative.

l. 809. **ἐν ὀνειρείῃσι πύλῃσι.** Cp. Od. 19. 562 foll.

> *δοιαὶ γάρ τε πύλαι ἀμενηνῶν εἰσὶν ὀνείρων,*
> *αἱ μὲν γὰρ κεράεσσι τετεύχαται, αἱ δ' ἐλέφαντι.*
> *τῶν οἳ μέν κ' ἔλθωσι διὰ πριστοῦ ἐλέφαντος,*
> *οἵ ῥ' ἐλεφαίρονται, ἔπε' ἀκράαντα φέροντες·*
> *οἳ δὲ διὰ ξεστῶν κεράων ἔλθωσι θύραζε*
> *οἵ ῥ' ἔτυμα κραίνουσι, βροτῶν ὅτε κέν τις ἴδηται.*

The adjective *ὀνείρειος* only occurs here.

l. 811. **πωλέαι**, pronounced as two syllables by synizesis, as *κέλεαι* inf. v. 812. For the use of the present tense with *πάρος* cp. Od. 5. 88. Another reading is **πωλέ'**, sc. **πωλέ[αι]**.

l. 821. **ὅ γε** resumes the original subject [*παῖς*], as Od. 1. 4. **τῶν ἐνὶ δήμῳ, ἵν' οἴχεται**, *eorum in populo apud quos hinc procul versatur*; for *ἵνα* must not be construed as if = '*quo*' *digressus est*, but it marks the place where he now is.

l. 831. **θεοῖό τε ἔκλυες αὐδῆς**, 'and didst hearken to some god's bidding.' As Hermes, himself a *θεός*, might be sent by Zeus.

l. 834. **εἰν 'Αίδαο δόμοισι**, supply *ἐστί*.

l. 836. **ἀγορεύσω κεῖνον**, parallel construction to *κατάλεξον κεῖνον*, sup. v. 832.

l. 838. **κληῖδα σταθμοῖο** = 'the bolt that fitted into the doorpost.'

l. 841. **νυκτὸς ἀμολγῷ.** See Buttmann Lexil. sub voc.

l. 846. **'Αστερίς.** There is no islet to be found now answering to Homer's description. The attempt to identify it with Dascalion (a mere rock without a port or the possibility of one), does not mend matters. Besides, this is a poem and not a treatise on geography.

BOOK V.

In Book I (82 foll.) Athena had proposed to send Hermes to Ogygia, and to proceed herself to Ithaca to counsel Telemachus. Her own part had been performed; but Hermes had not yet been despatched, though six days had elapsed since Athena's request. She therefore repeats it.

l. 1. The story of Tithonus and the gift of 'cruel immortality' is later than the Odyssey. Here he appears as a noble hero.

l. 3. **θῶκόνδε.** The daily gathering of the gods in the Hall of Zeus. For the construction, cp. *ἐς θρόνους ἕζοντο*, Od. 4. 51.

l. 6. **μέλε γάρ οἱ**, 'For he was in her mind while staying in the halls of Calypso.' The impersonal use of *μέλειν* is later than Homer.

l. 7 = Od. 8. 306, etc.

l. 8. **πρόφρων**, see on Od. 2. 230. We must either suppose the following lines to be an interpolation, or else regard them as an intentional resumption of familiar passages; vv. 8–12 = Od. 2. 230–234; 14–17 = Od. 4. 557–560; 18 = Od. 4, 727 and 700; 19, 20 = Od. 4. 701, 702.

l. 18. **μεμάασι**, the subject to this is suggested by *λαῶν*, sup. v. 12.

l. 20. **Πύλον**, see on Od. 3. 4.

l. 23. **οὐ γὰρ δή**, 'Why, did not you yourself counsel this plan, that Odysseus may wreak vengeance on them at his return?' As a matter of fact Athena had not alluded to the vengeance.

l. 27. **παλιμπετὲς**, a neut. adj. used adverbially, like *ἐπιτηδές*. It conveys here the notion of a fruitless enterprise. Cf. 'I will turn thee back by the way by which thou camest' (2 Kings 19. 21). **ἀπονέωνται**, the initial syllable lengthened *metr. grat.*

l. 29. **αὖτε**, slightly adversative, = 'you, for your part;' like *αὐτάρ*, only that it never begins the clause. The sentence opens with *γάρ*, as the clause introducing the reason for an act is often put first in Homeric syntax. Cp. Od. 1. 337; 8. 159; 10. 190, 226.

l. 30. **εἰπεῖν**, infin. for imperat.

ll. 30, 31 = Od. 1. 86, 87.

l. 33. **σχεδίης** (sc. *νηὸς*), properly, a femin. adjective from *ἔχω*. The epithet *πολυδέσμου* suggests that it may mean a structure of *joined* planks. Cp. *σχεδόν*.

l. 34. **Σχερίη.** The Phaeacians had formerly dwelt in Ὑπερείη (Od. 6. 4), 'the Highland;' then they were settled in Scheria, which place later tradition identified with Corcyra (Thuc. 1. 25 and 3. 70). But Scheria only means 'coast-line,' and has no 'local habitation.' The ships, gardens, and palace are the marvels of fairy-tale, and the people and their country are equally fabulous.

l. 36. **περὶ κῆρι .. τιμήσουσι.** It is better to interpret *περὶ* in this phrase adverbially = *περισσῶς*, and to take *κῆρι* as a local dative. We get the constituent elements of the full expression; e.g. *περὶ .. φιλεῖν*, Od. 8. 63, and *κῆρι .. φιλεῖν*, Il. 9. 117. It is not easy to say what *περὶ κῆρι* could mean, though later writers may have used analogous phrases, as *περὶ φόβῳ*, Aeschyl. Cho. 35.

l. 39. **Τροίης**, sc. *γαίης* = 'Troy-land.' *Ἴλιον* is the city.

l. 41 = Od. 4. 475.

l. 43. **διάκτορος**, see on Od. 1. 84.

ll. 44–46 = Od. 1. 96–98.

l. 47. **εἵλετο δὲ ῥάβδον.** So Virg. Aen. 4. 242

> *Tum virgam capit; hac animas ille evocat Orco*
> *Pallentes, alias sub tristia Tartara mittit:*
> *Dat somnos adimitque, et lumina morte resignat.*

l. 50. **Πιερίην δ' ἐπιβὰς**, seems to refer to his flight over the peaks of the Pierian range that runs N.W. from Olympus, from which clear mountain heights (*ἐξ αἰθέρος*) he plunged into the sea.

l. 53. **πυκινὰ πτερά**, 'his thick plumage.' Hermes does not take the shape of a cormorant, but only rides over the waves like one, for **πέτετο**, v. 49, can be used of any rapid motion.

l. 54. **πολέεσσιν**, § 13. 5. Cf. *πολλὰ κύματα .. βάντ' ἐπιόντα τε*, Soph. Trach. 112.

l. 56. **ἤπειρος** may be used of any *land* in opposition to *sea*. Here it is an island-coast. So used of Ithaca, Od. 13. 114.

l. 59. **ἐσχαρόφιν.** For the position of the *ἐσχάρη*, see plan of House. The termination *ό-φιν* points to a noun of the second and not of the first declension. Cp. *εὐνῆφιν*, the ordinary form, Od. 2. 2.

l. 60. **εὐκεάτοιο**, either Virgil's *fissile lignum*, or 'deftly split' into billets. **θύον**, perhaps the *arbor vitae*.

l. 62. **ἐποιχεσθαι**, 'moving at the loom.' Weavers had to cross from side to side of the loom to take up the shuttle after it had been thrown across through the warp. Cp. Pind. Pyth. 9. 33 (18) *ἱστῶν παλιμβάμους ὁδούς*.

κερκίδ[ι] = 'with the shuttle,' § 6.

l. 66. **σκῶπες** may mean the 'little horned owl.' and **εἰνάλιαι κορῶναι**, 'cormorants,' so called from their plumage, which is not unlike the 'crow's.' **τανύγλωσσοι**, 'long-tongued,' refers to their constant screeching.

l. 67. **θαλάσσια ἔργα**, 'business in the waters;' e. g. fishing.

l. 68. We have done with the background and the surroundings; a new feature is now introduced. 'But on the spot (*αὐτοῦ*), round the cave, a garden-vine trained luxuriantly.'

l. 70. **πίσυρες**, Aeolic form for *τέσσαρες*.

λευκῷ, 'bright,' 'sunlit.' Cp. *μέλαν ὕδωρ*, Od. 4. 359.

l. 77. Join **ἄντην ἰδοῦσα**.

l. 84. This line belongs properly to inf. v. 158, and is rejected by the Schol.

l. 88. αἰδοῖός τε φίλος τε, 'an honoured and welcome guest;' with πάρος θαμίζεις, cp. Od. 4. 811.

l. 90. τετελεσμένον has got its meaning of 'possible,' from the thought that 'what has been done once,' can be done again.

l. 91. This line should be omitted, as contradictory to v. 86. It is absent from the majority of MSS.

l. 95. ἤραρε θυμὸν ἐδωδῇ, 'had comforted his heart with meat.' (Cp. Genesis 18. 5.)

l. 98. τὸν μῦθον, 'my story.' ἐνισπήσω, from ἐνέπω.

l. 103. Trans. 'It is wholly impossible that any other God should overreach or baffle the will of Zeus.' For ἔστι with accus and infin., cp. Od. 11. 158.

l. 105. This idiomatic use of the superlative with the genitive need not be described as a substitution for the comparative: but, rather, the superlative retains its force, and the genitive stands simply as the case of reference. Here, 'The most wretched creature, viewed in reference to all others.' Cf. Thuc. 1. 36 ἡ Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶς παράπλου κεῖται, i. e. 'favourably in relation to.'

l. 106. τῶν ἀνδρῶν takes up and defines more closely ἄλλων.

l. 108. Ἀθηναίην ἀλίτοντο, cp. Od. 3. 135; 4. 378.

l. 110. The Scholiasts rejected the whole passage vv. 105-111: at any rate we must dispense with vv. 110, 111, which represent Odysseus as driven on Calypso's shore by the storm raised by Athena.

l. 112. ἠνώγει, 'he bade me,' sc. sup. vv. 30 foll.

l. 118. σχέτλιοι, from ἔχεσθαι, implies (like Lat. *improbus*) a pertinacious determination of carrying out a purpose at all hazards.

l. 120 ἀμφαδίην. Fem. accus. of adject. used adverbially cp σχεδίην, ἀντιβίην) = 'honourably,' a marriage that one may confess to without shame. ποιήσετ[αι], conjunctive.

l. 123. The legend that makes Orion to be slain by Artemis, serves to confirm the identity of Ortygia and Delos; at any rate the name Ortygia is always connected with the worship of Artemis. The flights of quails (ὄρτυξ) common in the Archipelago suggest the etymology of the name.

l. 124. ἀγανοῖς. This proves that the phrase is used of every form of *sudden* death; for the visitation here is a wrathful one. Trans. 'painless.'

l. 125. Ἰασίωνι. This word (from αἶα or ἴα) points to the origin of the myth as connected with the fertile powers of the soil.

l. 126. ᾧ θυμῷ εἴξασα, 'yielding to her own inclination,' i. e. not perforce.

l. 127. νειῷ ἔνι τριπόλῳ. The three ploughings of the soil took place (1) in autumn, (2) in spring, (3) in summer, for a second crop.

The third ploughing was called *νεῶσαι*, when the ground was 'freshened up;' *νειὸς* is hardly parallel in meaning with the Latin *novalis*.

l. 127. **ἄπυστος**, see Od. 4. 675.

l. 130. **περὶ τρόπιος βεβαῶτα**, 'bestriding the keel;' see inf. v. 371.

l. 132. **ἔλσας**, of a 'crushing' blow, from **εἴλω**, 'to squeeze.' Cp. *κέλσας*, from *κέλλω*. Cp. Od. 7. 250.

ll. 133, 134. These lines come in appropriately here, but not sup. vv. 110, 111, where they first occur.

l. 139. **ἀνώγει** is the present tense from a verb *ἀνώγω*, *ἤνωγον*, formed from the earlier perf. *ἄνωγα*.

l. 140. **οὔ πῃ πέμψω** is not so much 'I won't' as 'I can't dismiss him,' *οὐ γὰρ πάρα νῆες*.

l. 143. **οὐδ' ἐπικεύσω**, parenthetical = 'without reserve.' **ὥς κε** follows directly from *ὑποθήσομαι*.

l. 150. **ἤι[ε]**, § 23. 3.

l. 153. **οὐκέτι**, 'no longer.' At first she found favour in his eyes till he became home-sick.

l. 155. **παρ' οὐκ ἐθέλων ἐθελούσῃ**, i.e. *οὐκ ἐθέλων παρ' ἐθ.* The grammatical order is disturbed to bring the two contrasting words into juxtaposition. Cf. inf. v. 224 *μετὰ καὶ τόδε τοῖσι γενέσθω*, sup. v. 97 *θεὰ θεόν*.

l. 156. **ἠιόνεσσι**, see inf. vv. 418 foll.

l. 160. **κάμμορε** = *κατάμορε*, 'fate-crushed;' cp. *καμμονίη*, for *καταμονίη*, Il. 22. 257.

l. 161. **πρόφρασσα**, cp. the form *μέτασσαι*, Od. 9. 221, a femin. adj., answering to a masculine *πρόφρων*, with short form of root *φρα*. Cp. *προφράζομαι*, 'to be careful for.'

l. 163. **ἴκρια**, see on v. 252 inf.

l. 164. **ὑψοῦ**, as the *ἴκρια* form the highest part of the hull. He naturally begins by laying the keel.

l. 173. **ἄλλο τι δὴ τόδε μήδεαι**, 'Surely thou art *herein* devising something else, and not my safe despatch.'

l. 174. **κέλεαι**, § 4. 3.

l. 175. **ἐΐσαι**, cp. Od. 3. 10.

l. 179. **μή τί μοι αὐτῷ**, 'that thou wilt not devise any other mischief, to do me harm;' *κακὸν ἄλλο* is the object, and *πῆμα* in apposition to it as a predicate. Cp. Od. 7. 195.

ll. 180, 181 = Od. 4. 609, 610.

l. 182. Trans. 'In sooth thou art a rogue, with no simplicity in thy heart—(her address is of a playful character)—seeing what the words are that thou hast devised to utter.'

l. 185. **κατειβόμενον**, 'that down-flowing water of Styx,' running from the upper world into the realms below.

l. 189. **ὅτε με χρειὼ**, 'whenever need might press so hard on me.'

l. 197. **οἷα βροτοὶ ἄνδρες ἔδουσι.** Calypso has no hope of making

Odysseus an immortal (sup. v. 135), so nectar and ambrosia are not suited to him.

l. 202. **τοῖς ἄρα.** Yet the conversation is only between two. Cp. Od. 7. 47.

l. 205. **σὺ δὲ χαῖρε καὶ ἔμπης,** 'Yet a blessing go with you notwithstanding.'

l. 215. **τόδε χώεο,** 'be thus angry;' *τόδε*, a cognate accus. with the verb. Cp. Od. 1. 409; and Eur. Med. 157 *κείνῳ τόδε μὴ χαράσσου.*

l. 224. **τόδε τοῖσι,** see on sup. v. 155.

l. 225 = Od. 3. 329.

l. 226. **ἐλθόντες . . τώγε.** Notice the confusion between plural and dual.

l. 230. **ἀργύφεον.** The second half of the word is referred by some to the root ΦΑ = 'appearance.' Others compare it with the termination of diminutives, e.g. *ζωύφιον.*

l. 234. **πέλεκυς** (*πλή-σσω*), the *axe* for felling (inf. v. 244), **σκέπαρνον,** the *adze* for squaring and smoothing (inf. v. 237). Join **ἄρμενον ἐν παλάμῃσι.** as in Il. 18. 600 *τροχὸν* ('potter's wheel') *ἄρ. ἐν. παλ.* Syncop. 2nd aor. particip. of *ἄρω.*

l. 235. **ἀμφοτέρωθεν,** like the Lat. *bipennis.*

l. 237. **εὔξοον,** not in an active sense, but 'smooth-polished,' referring to the handle of the adze.

l. 240. **αὖα πάλαι περίκ.,** 'long sapless, quite dry,' the best substitute he could get for wood felled when green and put to season.

l. 244. **πάντα,** 'in all.' Cp. Od. 8. 258. **πελέκκησεν,** 'lopped.' The work of the *σκέπαρνον* begins at *ξέσσε.*

l. 245. **στάθμη** is not the plummet (*σταφύλη*), but a string rubbed with chalk, that is drawn tight on any surface, then lifted in the centre and let to fly back, so tracing a straight line.

l. 248. **γόμφοισιν.** Trans. 'Then he hammered it together with pegs and clamps.' Metal nails were called *ἧλοι.* The *ἁρμονίαι* may represent some simple form of mortice and tenon, or more likely cross clamps of wood laid over parallel timbers to keep them together, and pegged down to each timber with a *γόμφος.*

l. 249. **ὅσσον τίς τ'.** Trans. 'As wide as a man may trace out the hull of a broad freight-ship, of such size did Odysseus frame his raft.' **τορνώσεται** is probably for *τορνώσηται.* The *τόρνος* used is a pencil at the end of a string working round a centre to mark circles.

l. 251. **τόσσον ἐπ'** = *ἐπὶ τόσσον.*

l. 252. **ἴκρια δὲ στήσας.** Trans. 'And he worked away at his ship ([ἐ]*ποίει*), putting up the decks by fitting them to the close-set ribs, and he finished off with the long side-planking.' The Schol compares the *σταμῖνες* to the vertical threads or warp (*στήμων*) of the loom, which sufficiently describes their position. The side-planking (**ἐπηγκενὶς,** cp. *διηνεκής*) was naturally fastened on last (**τελεύτα**). The middle or waist

of the ship was undecked, and contained the rowers' benches and the hold (ἄντλος). The ἴκρια are two small decks, at the bows and at the stern, broad enough to sleep on (Od. 3. 353) or to walk on (Od. 12. 229). This falls in with the ordinary use of ἴκριον = 'platform,' as in Herodt. 5. 16, and is quite consistent with the statement that the ancient ships were not covered in, for these decks only extended for a short distance. The timbers carrying the decks were naturally pinned to the upright ribs. See generally the Sketch of Ship, with Description (frontispiece).

l. 256. **φράξε δέ μιν**, 'And he fenced it from end to end with wattle-work of osier, to be a guard from the waves;' i.e. he made a wicker bulwark to prevent the broken water from splashing into the hold.

l. 257. **ὕλην**, the Schol. interprets as *ballast*, *ξύλα*, *λίθους*, *ψάμμον*.

l. 260. **ὑπέραι** = 'braces,' to trim the yard-arm to the wind; **κάλοι** = 'halyards,' to raise and lower the *ἐπίκριον*, cp. Od. 2. 426, where they are described as *ἐϋστρέπτοισι βοεῦσιν*. **πόδες** (Lat. *pedes*) = 'sheets,' at the two lower corners of the square sail. The *σχεδίη* is here treated as an ordinary ship of the period. There is nothing in the text to induce us to interpret it as the description of a mere make-shift. The whole story is a tale of marvel; and if Odysseus seems to have done more than any one man could do, it is quite in the spirit of the whole passage.

l. 262. **τῷ** = 'for him;' cp. Od. 8. 417.

l. 265. **ἐν δέ οἱ ἀσκὸν**, 'And on board (*ἐν*) the goddess put a skin of dark wine for him: one skin, that is, and a second big one of water.'

l. 266. **ἦα** or **ἤια**. This word is pronounced in three different ways to suit the metre *ῆιᾰ*, as here; *ῆῑᾰ*, Od. 2. 289; and *ῆῐᾰ*, Od. 12. 329.

l. 272. Huntsmen and husbandmen had for different constellations different names derived from familiar objects. So the same group of stars was represented either as a *bear* or a *wain*. Similarly, sailors saw in the Pleiades the stars whose setting closed the time for making a voyage (*πλεῖν*), while others regarded them as a flight of doves (**πελειάδες**) scared by the hunter Orion. Boötes, called by Hesiod **Ἀρκτοῦρος**, is said to 'set slow,' because at that time he occupies a line of greatest perpendicular length; at the time of rising he lies horizontally, and so comes into view more quickly.

l. 273. **ἐπίκλησιν καλέουσι**, 'they sur-name,' cognate accus.

l. 274. **ἥ τ' αὐτοῦ στρέφεται**, 'it turns round on the same spot and watches Orion.' The huntsman has the bear at bay, and circles round him; the bear keeps turning too and never takes his eyes off the hunter. To say that the bear is the 'only constellation that never sets' is untrue: if we are to seek a justification, it may be that in Homer's time the Bear was the only group of stars in the N. sky reduced to a constellation.

l. 277. **χειρὸς** seems to be used with special reference to the pilot's

hand on the rudder. ἐπὶ ἀριστερά, 'towards the left,' used substantively, as Od. 3. 171; cp. *ἐπὶ δεξιὰ χειρὸς*, Pind. Pyth. 6. 19. Trans. 'Bid him sail, keeping this (constellation) on his left hand,' i.e. he is to sail from N.W. to S.E.

l. 279 = Od. 7. 268.

l. 280. ὅθι τε, '[in that part] where it (sc. *γαῖα*) was nearest to him.'

l. 281. εἴσατο δ' ὡς ὅτε. The *ὅτε* disappears in the English idiom. The phrase is a short way of writing *εἴσατο δ' ὡς ῥινὸν ὅτε εἴδεται, κ.τ.λ.* Aristarchus reads *ὅτ' ἐρινὸν*, but it is hard to see how mountains could look like a fig-tree: others read *ῥιὸν*, 'a peak,' Od. 9. 191. A further difficulty in *ῥινὸν* is that the ultima of *ὅτε* should be lengthened before *Fρ* (§ 2), as inf. v. 426; but if *ῥινὸν* can stand, the simile is intelligible enough. The low lands represent the rim of the shield, the mountains its boss. With *εἴσατο δ' ὡς ὅτε*, cp. *ἤριπε δ' ὡς ὅτε πύργος*, Il. 4. 462.

l. 282. Αἰθιόπων, cp. Od. 1. 22.

l. 284. μᾶλλον, 'more than before,' Od. 1. 20, 69.

l. 289. πεῖραρ, like *τέλος θανάτου*, inf. v. 326.

l. 290. ἀλλ' ἔτι μέν μιν, 'But I promise that I will yet drive him to his heart's content on the path of misery;' cp. Il. 19. 423 *οὐ λήξω πρὶν Τρῶας ἅδην ἐλάσαι πολέμοιο.* With ἐλάαν κακ., cp. *ἐπειγόμενος πεδίοιο, κ.τ.λ.*, where the gen. is local.

l. 293. Join συν-εκάλυψε νεφέεσσι.

l. 296. αἰθρηγενέτης = 'sky-born,' not = 'making clear weather.'

l. 300. δείδω μὴ εἶπεν. For the fact of her having spoken was certain. 'I fear lest she have spoken only too true,' cp. Od. 13. 215 *ἴδωμαι μή τί μοι* οἴχονται, Soph. El. 580 *ὅρα μὴ πῆμα σαυτῇ* τίθης (not conjunctive), Eurip. Ion 1525 *ὅρα.. μὴ σφαλεῖσα.. αἰτίαν θεῷ..* προστίθης = 'see whether you be not actually doing so.'

l. 309. In the struggle for the possession of the corpse of Achilles, Odysseus kept off the Trojans, while Ajax carried the body.

l. 311. μευ κλέος ἦγον, with *κε* from preceding clause, 'would have spread my fame,' like *κλέος φέρειν*, Od. 3. 204.

l. 313. κατ' ἄκρης. Virg. Aen. 1. 114 *Ingens a vertice pontus.*

l. 319. τὸν δ' ἄρ' ὑπόβρυχα θῆκε. The subject to *θῆκε* is *κῦμα* of v. 313. Some commentators treat *ὑπόβρ.* as adverbial accus. plur. from *ὑπόβρυχος*, comparing *δίπτυχα*, Od. 3. 458, q. v. It is simpler to make it a heteroclite accus. masc. pointing to a nom. *ὑπόβρυξ*, and similarly *δίπτυχα* (*κνίσην*) as if from *δίπτυξ*.

l. 320. ἀνσχεθέειν, poet. form for *ἀνασχεῖν*, 'to hold up.'

l. 323. κρατός. Notice quantity and accent.

l. 325. μεθορμηθεὶς, 'darting after it.' ἐλλάβετο, § 8. 2.

l. 328. ἀκάνθας, 'thistle-heads,' *ἀκή.. ἄνθος.*

l. 329. ἂμ πέλαγος .. πέδιον, § 7. ἔχονται, for change of mood, cp Od. 4. 338.

l. 331. **προβάλεσκε**, 'would toss him' as a ball.

l. 332. **εἴξασκε**, 'gave him over to the W. wind to chase.'

l. 334. **αὐδήεσσα**. This epithet distinguishes human speech from the language of the Gods; while *μέροψ* marks off the civilized nation from the savage or the brute. But cp. Od. 10. 136, where Circe is called *θεὸς αὐ.* Another old reading was *οὐδήεσσα* which was interpreted *ἐπίγειος* (from *οὖδας*).

l. 337. The verse has been generally rejected as imitated and interpolated from inf. v. 353.

l. 340. **ὅτι**, 'in that,' explaining the form that his anger took.

l. 342 = Od. 6. 258.

l. 344. **χείρεσσι νέων**, 'swimming with your hands, secure a landing on the shore of the Phaeacians;' lit. (make for your arrival).

l. 345. **γαιῆς** depends on *νόστον*, as *γῆς πατρῴας νόστος*, Eur. Iph. Taur. 1066.

l. 346. **τῆ**, an imperat. from root TA. (*τείνω* etc.), it is almost always joined with another imperat., like *βάσκ' ἴθι*. Here with *τάνυσσαι* (better written proparox. as the imperat. 1 aor. mid., though the commoner reading is the inf. *τανύσσαι*).

ὑπὸ στέρνοιο. The easier reading is *στέρνοισι*, but cp. Il. 4. 106 *ὑπὸ στέρνοιο τυχήσας*.

l. 357. **ὅ τέ με**. It is better to read with Aristoph. *ὅ τε* as two words = *ὅτι τε* [Epic *τε* of generality] than *ὅτε*. Cp. *ὅ = ὅτι*, Od. 1. 382. But *ὅτε* would be possible in a quasi-causal sense on the analogy of the Latin *cum*.

l. 359. **φύξιμον**, 'chance of escape,' adject. for abstract noun.

l. 361. **ὄφρ' ἂν μέν κεν**. This is like the double *ἂν* of Attic syntax which is never found in Homer. Cp. Od. 4. 733; 9. 334.

l. 367. **κατηρεφὲς**, 'over-arching.'

l. 368. **ἠίων**, cp. sup. v. 266. Perhaps, 'corn,' (from *εἴα = ζεία*), here = 'chaff.'

l. 369. **τὰ μὲν ἄρ τε**, 'the chaff indeed the wind scatters.' For *τε*, see v. 357. **διεσκέδ.**, aorist of custom.

l. 371. **ἀμφὶ .. ἔβαινε**, 'bestrode.'

l. 377. **ἀλόω**, i.e. *ἀλάου* (*ἀλαόμαι*), contracted to *ἀλῶ*, and lengthened by inserted **ο**, § 18. 2.

l. 379. **ἀλλ' οὐδ' ὧς**, 'But for all that I don't expect that thou wilt disparage thy sufferings;' i.e. that thou wilt have enough and to spare of them: spoken sarcastically.

l. 381. **Αἰγὰς** (*ἐπ-αιγ-ίζω, ἀίσ-σω*). The home of storms: perhaps, as Schol. says, on the wild coast of Achaea, others put it near Euboea.

l. 385. **πρὸ**, i.e. in front of the swimmer.

l. 389. **πλάζετο**, 'drifted.'

l. 390. **τέλεσε**, i. e. brought to full perfection, not = 'ended.' Cp. *τέλος θανάτου*, sup. v. 326 = 'realisation or accomplishment of death.'

l. 391. **ἠδέ.** For this Aristarchus read *ἡ δὲ*, but there is no real antithesis between *ἄνεμος μὲν* and the next clause.

l. 393. **ὀξὺ . . ἀρθεὶς**, 'Having given a sudden look forward, as he was raised up by the huge wave.' Cp. Virg. Aen. 6. 357

Prospexi Italiam summa sublimis ab unda.

l. 394. **βίοτος φανήῃ** = 'a glimpse of returning life.'

l. 396. **ἔχραε**, 'assailed him.'

l. 398. **Ὀδυσῆ[ι]**, § 6.

l. 400. **ὅσσον τε γέγωνε βοήσας**, 'as far as [one] makes himself heard with a shout.' *γέγωνα*, perf. like *ἄνωγα*, with pres. signification.

l. 402. **[ἐρ]ρόχθει**, imperf.

l. 404. **οὐ γὰρ ἔσαν**, 'For there were no harbours, receptacles for ships, nor roadsteads.' **ἐπ-ιωγή**, doubtless from *ἄγ-νυμι*, where the seas are broken. Cp. *κυματωγή*, Hdt. 4. 196.

l. 409. **τόδε λαῖτμα . . ἐτέλεσσα**, 'I have got over this gulf by cutting my way through it,' sc. by swimming. *λαῖτμα* is governed both by verb and participle, as *οὔ τι διαπρήξαιμι λέγων ἐμὰ κήδεα*, Od. 14. 197.

l. 410. **φαίνετ[αι]**, § 6. **θύραζε**, 'clear away,' epexegetical addition.

l. 411. **ἔκτοσθεν.** There was an outlying reef of sharp rocks where the surf broke. Inside this came a strip of smooth water up to the edge of the cliff which rose sheer from deep sea.

l. 416. **ἔσσεται**, not in the government of *μή*, but a vivid statement of what seems an absolute certainty.

l. 418. **ἠιόνας παραπλῆγας**, 'spits that meet the seas aslant.' A cliff is struck full by the sea (*ἀντιπλήξ*, Soph. Antig. 592); on a low beach that runs out from the line of coast each wave necessarily strikes obliquely, so that it does not come down with such crushing weight. Two such spits form a harbour, so that *λιμένας* is a true epexegesis.

l. 426. **ἔνθα κ' ἀπὸ . . ἀράχθη**, 'There he would have had his skin stripped off, and his bones broken.' **ῥινοὺς** and **ὀστέα**, both accusatives of part affected.

l. 430. **τὸ μὲν**, sc. *κῦμα*.

l. 432. The point of comparison lies only in the firm hold, for the details do not suit both cases. The stones come away with the suckers of the polypus; but the skin of the man's hands is left on the rocks.

l. 438. **ἐξαναδὺς** = 'getting outside the surf.' **κύματος . τά τε**, cp. Od. 1. 312; 14. 177: Virg. Aen. 8. 427 *fulmen quae plurima*, etc.

l. 439. **νῆχε παρὲξ** = 'he kept swimming along outside.'

l. 444. **ἔγνω δὲ**, (apodosis to *ἀλλ' ὅτε*, v. 441), 'he recognised him [for a river-god] as he came flowing forth.'

l. 447. **αἰδοῖος**, 'He deserves respect who,' etc.

l. 448. Join **ὅς τις ἀνδρῶν.**

l. 452. **πρόσθε**, 'in front of him.'

l. 453. **ἔκαμψε**, 'let them droop.'

l. 458. **ἄμπνυτο** for *ἀνέπνυτο*, perhaps = *ἀνεπνέϝετο* (*πνέω*).

l. 459. **ἀπὸ ἕο**, ο lengthened before *ϝεο*, § **2**.

l. 466. **ἐν ποταμῷ**, probably = 'in the torrent-bed.'

l. 467. **μή μ' ἄμυδις**, '[I fear] lest at once the hurtful frost and fresh dew quench my life, exhausted after my swooning.' Cp. *τε-θαλ-υῖά τ' ἐέρση*, Od. 13. 245.

l. 468. **κεκαφηότα**, cp. *κέκηφα*, from *κάπτειν* (*καπ-ύσσειν*).

l. 469. **ἠῶθι πρὸ**, cp. Od. 8. 851, lit. 'in the morning, early.' The *πρὸ* is adverbial and does not govern *ἠῶθι*.

l. 471. **εἴ με μεθείῃ**, 'to see whether the chill will release me;' *μεθείῃ*, Epic conjunct., § **23**. 1, parallel to *ἐπέλθῃ*.

l. 476. **ἐν περιφαινομένῳ**, 'in a place with a clear view round it.' Cp. Od. 10. 211.

l. 477. Join **ἐξ ὁμόθεν**, as *παρ' αὐτόθι*, Il. 23. 147, 'growing from the same spot,' or perhaps 'from the same root.'

l. 478. **διάῃ**, imperf.: others read **διάει** (cp. *ἐτίθει*) from *διάημι*.

l. 481. Join **ἀλλήλ... ἐπαμοιβ**.

l. 482. **ἐπαμήσατο**, 'gathered together,' prior to the *ἐπεχεύατο* (v. 487), which implies the heaping of leaves over his body. Cp. *ἀμησάμενος*, Od. 9. 247.

l. 483. **φύλλων γὰρ**, 'For there was a fall of leaves in full plenty, enough to shelter two or three men.'

ἤλιθα from *ἅλις*.

l. 484. **ὅσσον τε ἔρυσθαι**, cp. Od. 2. 60, 217.

l. 487. The picture is that of a man living in a lonely place (**ἀγρ. ἐπ. ἐσχ.**) with no neighbours near him from whom he may get a light (**αὔῃ**) if his fire should go out. Therefore he keeps a brand smouldering under a covering of ashes, so as to be able to fan it up at will. So Odysseus under his covering of leaves kept up the faint spark of life.

l. 492. **παύσειε**, sc. *ὕπνος*.

BOOK VI.

l. 2. **ὕπνῳ** = 'sleepiness.' **ἀρημένος**, some connect with *ἀραιός*, others refer it to a form *ϝαρέω*.

l. 4. **Ὑπερείῃ**, Od. 5. 34.

l. 8. **ἀλφηστάων**, see on Od. 1. 349. They were removed to a home beyond the molestation of all adventurers.

l. 12. **Ἀλκίνοος**. There seems a touch of irony in the warlike character of this name. Almost without exception, other Phaeacian

names refer to their naval pursuits. Perhaps in the luxury and arrogance of the Phaeacian court there is a sly satire intended against some colony of adventurers in the Western Mediterranean.

l. 14. **μητιόωσα**, § 18. 2.

l. 18. **χαρίτων.** Homer mentions no definite number of 'Graces,' and only names one, Pasithaë, Il. 14. 276.

l. 19. **ἐπέκειντο**, 'were closed;' lit. 'lay on [the *σταθμοί*].'

l. 23. **ὁμηλικίη** for *ὁμῆλιξ*. Lat. *aequalis*. Cp. Od. 3. 49.

l. 24. **μιν.** is governed by *προσέφη*, 'addressed her.' **ἐεισαμένη** means 'having likened herself,' as in *τῷ δ' ἀρ' ἐεισάμενος*, Od. 11. 241.

l. 25. **τί νύ σ' ὧδε** = 'How is it that thy mother has such a lazy daughter in thee?' **ἀκηδέα** is the predicate.

l. 27. **ἵνα** = 'at which.' cp. Od. 4. 821. **τὰ δὲ τοῖσι**, 'and provide fine clothes too for those who take thee to thy home;' so *ἤγετο*, Od. 4. 10.

l. 29. **ἀνθρώπους ἀναβαίνει**, 'spreads among men.'

l. 33. **ἐντύνεαι**, aor. conjunct. with long *υ*, the last two syllables being scanned in synizesis.

l. 35. **ὅθι** seems to take up *ἀριστῆες*. Others refer it to *Φαιήκων*, as if to remind Nausicaa that she is wooed by *native* suitors. One MS. reads *ὅθι τοι γένος* (by birth) *ἐσσὶ καὶ αὐτή*.

l. 36. **ἠῶθι πρὸ**, see on Od. 5. 469.

l. 40. **πλυνοὶ**, probably tanks dug in the river bank, and communicating by a channel with the water. The inside may have been lined with stone. Il. 22. 153.

l. 43. **οὔτ' ἀνέμοισι.** We must interpret this of the supramundane dwelling of the Gods. The earlier legend of the Iliad locates the Gods on the actual Mysian Olympus which is called *ἀγάννιφος*, Il. 18. 186, and which is shrouded in *πυκινὸν νέφος*. Cp. Lucret. 3. 18, foll.

> *Apparet divom numen sedesque quietae,*
> *Quas neque concutiunt venti, neque nubila nimbis*
> *Adspergunt, neque nix, acri concreta pruina,*
> *Cana cadens violat; semperque innubilus aether*
> *Integit, et large diffuso lumine ridet.*

l. 45. **πέπταται** = 'is outspread,' *ἀνέφελος*, the *α* long because the original form of the word is *δνέφος* (*δνοφερός*).

l. 47. **διεπέφραδε** (*διαφράζω*), second aor. redupl., 'told him what to do.'

l. 49. **ἀπεθαύμασε**, *ἀπὸ* intensive, 'was lost in wonder at,' as in *ἀπεχθαίρειν*, *ἀπο-μηνίω*. Lat. *de*.

l. 53. **ἠλάκατα** (no singular in use) = 'yarn.' The distaff is *ἠλακάτη*.

l. 54. Join **ἐρχομένῳ μετὰ**, 'going to join.' **ἵνα** = 'where.'

l. 57. **οὐκ ἂν δή μοι ἐφοπλ.**, 'Couldn't you get me ready?' **ἀπήνη**, like *ἅμαξα*, is a four-wheeled cart.

l. 59. **ῥερυπωμένα**, an Epic form for *ἐρρυπωμένα* (*ῥυπόω*).

l. 60. **σοὶ ἔοικε . . ἐόντα**, the participle being drawn into the accusatival

construction with the infin. The reading ἐόντι .. ἔχοντι is a needless attempt to get over the difficulty. Cp.

οὐκ ἔμελέν μοι ταῦτα μεταλλῆσαι καὶ ἐρέσθαι
ἄστυ καταβλώσκοντα. Od. 16. 465.

l. 66. θαλερὸν γάμον, probably = 'fruitful marriage:' which gives the reason why a maid was shy of naming it.

l. 70. ὑπερτερίῃ only means 'upper part.' It may be interpreted, with Scholl., as a square wooden box for baggage, or as an 'awning' over the cart.

l. 71. ἐκεκ[έ]λετο. Reduplicated and syncopated aor. (κέλομαι).

l. 73. ὕπαγον, ὑπὸ = 'under the yoke.' Od. 3. 476.

l. 80. χύτλον, (χέω), is properly a mixture of water and oil used by bathers. χυτλοῦσθαι includes both washing and anointing.

l. 83. ἄμοτον τανύοντο, 'stepped straight on without flagging.' ἄμοτον may be connected with μέ-μα-α or compounded with priv. α and root με in μέτρον.

l. 84. ἄλλαι = 'as well,' Od. 1. 132.

l. 87. ὑπεκπρορέει = 'flowed from below (ὑπέκ), passed on πρὸ) and ran out again,' see on sup. v. 40. An analogous force of the prepositions may be traced in ὑπεκπροέλυσαν.

l. 91. ἐσφόρεον, 'carried them into;' cp. κοῖλον σπέος εἰσερύσαντες, Od. 12. 317.

l. 94. ἧχι μάλιστα = 'just where the sea washed up pebbles on the beach;' i. e. above the line of sand where the shingle begins. Others render, 'where the sea [beating] on the shore scours the pebbles clean.'

l. 96. λίπ' ἐλαίῳ, see Od. 3. 466.

l. 98. μένον εἵμ. τερσ., 'waited for the clothes to dry:' cp. Od. 1. 422.

l. 101. μολπή, includes dancing and music. Here we must suppose that the game consisted in a chant and a measured step, and that the throwing and catching of the ball kept time with this. So in Od. 8. 371, ball-play and dancing go together.

l. 102. κατ' οὔρεος .. κατὰ Τηΰγετον. To keep the signification of the prepositions accurately with either case, we must suppose that Artemis descends *from* a peak and travels *along* the ridges. ἰοχέαιρα, (χέω), 'archer.'

l. 107. The order is ἥ γε ἔχει κάρη ἠδὲ μέτωπα ὑπὲρ πασάων. Cp. ὑψοῦ δὲ κάρη ἔχει, 'rears his head,' Il. 6. 509.

l. 110. ἔμελλε, 'was thinking of.' She does not *begin* to pack till inf. v. 252.

l. 114. ἥ οἱ ἡγ. πόλιν, 'who might be his guide to the city;' cp. Od. 7. 22.

l. 116. ἄμαρτε .. ἔμβαλε, sc. Nausicaa.

l. 117. Join ἐπ .. ἄυσαν.

l. 119. τέων, § 15. 3.

l. 121. θεουδὴς, i. e. θεοδϝεής. The -ου is due to position.

l. 122. ὥς τέ με, 'A feminine cry floats round me, as it were of girls, nymphs who haunt,' etc. Cp. Od. 4. 45.

l. 123. νυμφάων is added as a nearer definition of κουράων.

l. 126. πειρήσομαι, i. e. conjunctive, parallel to ἴδωμαι.

l. 129. ὡς ῥύσαιτο, 'that girt round his body it might cover his nakedness.'

l. 131. ὄσσε is often treated as a neut. plur. Cp. ὄσσε φαεινὰ, Il. 13. 435.

l. 132. μετὰ βουσὶ . μετ' ἐλάφους. The two cases with μετὰ are accurate. He comes *among* the beasts in the foldyard; he runs *after* the wild deer. 'And his belly bids him to force his way even into the close-shut fold, to make a raid on sheep.'

l. 135. ἔμελλε, 'was fain;' χρειὼ γὰρ ἵκανε.

l. 138. τρέσσαν, 'fled scared.' ἠιόνας (Od. 5. 440), 'the jutting spits;' for they had been drying the linen on the beach.

l. 141. ἄντα σχομένη, 'halting in front of him;' cp. σχέσθαι βίης, Od. 4. 422.

l. 143. αὔτως = 'just as he was;' explained by ἀποσταδά.

l. 148. κερδαλέον, 'shrewd.' The word may mean 'honestly wise' or 'basely selfish,' according to the means adopted for securing κέρδος. Cp. κερδὼ as name for a fox.

l. 149. θεός νύ τις ἦ βροτός ἐσσι, see on Od. 4. 140.

l. 157. λευσσόντων, after σφισι, is a construction leading towards a gen. absolute. Cp. Od. 9. 257, 458, and see on Od. 4. 646. θάλος . . εἰσοιχνεῦσαν, *constructio ad sensum*. So ψυχὴ . . ἔχων, Od. 11. 90, where ψυχὴ implies ἀνήρ.

l. 158. περὶ κῆρι, see on Od. 5. 36.

l. 159. βρίσας (βρίθω), 'having prevailed by his gifts.' σε is governed by ἀγάγηται, βρίθω being always intransitive in Homer. Cp. also Soph. Aj. 130 ἢ χερὶ βρίθεις.

l. 162. Δήλῳ. This visit took place on the voyage from Aulis to Troy through the Cyclades. Cp. Od. 3. 169, foll. A sacred palm seems to have been always preserved in the precinct at Delos. Cp. Latona's πρωτόγονος φοῖνιξ, Eur. Hec. 458.

l. 166. ἐτεθήπεα, pluperf. from perf. τέθηπα, referred to root θάπω or τάφω, second aor. ἔταφον, Aesch. Pers. 1000.

l. 167. δόρυ, in its first meaning = 'tree.'

l. 172. κάββαλε (κατέβαλε), 'cast me ashore.'

l. 174. παύσεσθαι, sc. τὸ κακὸν, . . πάροιθε = 'ere that,' before it ceases. τελέουσι is fut. tense.

l. 175. σὲ . . ἐς πρώτην = ἐς σὲ πρώτην.

l. 179. εἴλυμα σπείρων, 'any wrapper of the linen.' His request is modest; he does not ask for any of the clothes, but only for the canvas sheet in which the clothes were brought to be washed.

l. 182. **κρεῖσσον τοῦ γε ἢ ὅτε.** *ἢ ὅτε* resumes and explains the *τοῦ.* Cp. Il. 15. 509.

οὔ τις τοῦδε νόος καὶ μῆτις ἀμείνων,
ἢ μῖξαι.

l. 184. **ἄλγεα**, accus. in apposition to the sentence. Cp. Il. 14. 28 *λαὸν ἀγειρούσῃ, Πριάμῳ κακά.* Ib. 196

ὅν τις οἰστεύσας ἔβαλεν . . .
. . . τῷ μὲν κλέος ἄμμι δὲ πένθος.

The construction is more common in the tragedians, as Aesch. Agam. 225

ἔτλα δ' οὖν
θυτὴρ γενέσθαι θυγατρὸς γυναικοποίνων πολέμων ἀρωγάν.

l. 185. **μάλιστα δέ τ' ἔκλυον αὐτοί**, 'they feel it best themselves.' That is to say, 'They *hear* the congratulations of friends; and they *hear* the envious words of enemies' (this suggests the use of *κλύειν*), 'but they hear the story of their joy told best by their own hearts.' *ἔκλυον* is aor. of custom. Cp. Il. 13. 734, where it is said of the wise man,

καί τε πολέας ἐσάωσε· μάλιστα δὲ καὐτὸς ἀνέγνω.

l. 187. **ἐπεὶ**, the apodosis to this is at *νῦν δὲ*, v. 191. The second *ἐπεὶ* there only gives an additional reason. The apologetic parenthesis is inserted to express the fact that the miserable plight of a man ought not to tell against him, for the good suffer as well as the bad.

l. 190. **τάδ' ἔδωκε**, 'assigned these woes to you.'

l. 193. **ὧν** (sc. *μὴ δεύεσθαι* from *οὐ δευήσεαι*) **ἐπέοικε ἱκέτην**, 'which it is right that a suppliant should not lack.'

ἀντιάσαντα, 'when he has met any one' [who can help him].

l. 197. The order is **κάρτος τε βίη τε Φαιήκων ἔχεται ἐκ τοῦ**, 'depends on him.' Cp. Od. 11. 346.

l. 200. **ἦ μή που φάσθε** = 'You don't mean that you think, do you?'

l. 201. **οὐκ ἔσθ' οὗτος ἀνήρ.** Trans. 'That man exists not as a creature of flesh and blood, nor ever will be born, who shall come as a foeman to the Phaeacians' land.' This interpretation connects *διερὸς* with *διαίνω*, 'moisten,' the meaning passing from 'moist' or 'juicy' to that of 'active,' 'vigorous,' etc. Cp. the phrase *ἀλίβαντες* for the 'sapless' dead. Plato de R. P. 787 C. Others refer *διερὸς* to *δίεσθαι* and *δέος*, and trans. 'That man is not a being to scare us.' But this is very doubtful. Cp. Od 16. 437

οὐκ ἔσθ' οὗτος ἀνήρ, οὐδ' ἔσσεται οὐδὲ γένηται.

l. 207. **πρὸς Διὸς** = 'under the guidance of,' as *οἵ τε θεμίστας πρὸς Διὸς εἰρύαται*, Il. 1. 238.

l. 208. **δόσις δ' ὀλίγη**, 'and a gift, though little, is welcome.' So Il. 1. 167

σοὶ τὸ γέρας πόλυ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε
ἔρχομ' ἔχων.

l. 210. **ἐπὶ** = 'besides.' Not only fresh water to wash with, but shelter *too.*

l. 212. Join **κατὰ** (*κὰδ*) **εἶσαν.**

l. 214. **εἵματα**, 'for raiment,' in apposition to *φᾶρος*, *χιτῶνα*.

l. 218. **οὕτω**, explained by a wave of the hand, = 'yonder.'

l. 224. **νίζετο χρόα ἅλμην**, the double accus. on the analogy of *ἀφαιρεῖσθαί τί τινα*, Il. 1. 275. So *ἀπολούειν*, Il. 18. 345. **ἐκ ποταμοῖο** = 'with water from the river.' Cp. *λό' ἐκ τρίποδος*, Od. 10. 361.

l. 229. The apodosis to *ἐπεὶ δὴ* begins here.

l. 231. **ὑακινθίνῳ ἄνθει ὁμοίας**, apparently because of its dark colour.

καὶ τὸ ἴον μέλαν ἐντὶ καὶ ἁ γραπτὰ ὑάκινθος.

Theocr. 10. 28. Others understand it as alluding to the clustering head of flowers.

l. 232. **περιχεύεται** (conjunctive), 'plates gold upon silver.' Cp. for the construct. Od. 3. 384; Virg. Aen. 1. 596

Argentum Phrygiusve lapis circumdatur auro.

l. 234. **τελείει**, sc. the *ἀνὴρ* of v. 232. In Attic syntax the clause would be introduced by *ὥστε*, inasmuch as it gives the result of the instruction.

l. 240. Join **οὐ .. ἀέκητι** = Virg. Aen. 2. 777 *non sine numine divum.*

l. 242. **δέατο** (pres. *δέαται*), a 2nd aor. form, the 1st aor. is *δοάσσατο* and the fut. *δοάσσεται*. The frank language of Nausicaa was sharply criticised by the early commentators. They did not realise that she was but a maiden talking to her maidens.

l. 244. Trans. 'O that such a man might be called my husband: and that it might suit him to stay here.'

l. 255. **ὄρσεο ἴμεν**, 'rouse yourself to go,' as *ὦρτο πόλινδ' ἴμεν*, Od. 7. 14. **ὄρσεο** (which appears as *ὄρσευ*, Il. 4. 264) presupposes an aorist form *ὠρσόμην*, parallel to the shorter form without sigma, from which come *ὦρτο*, *ὄροντο*.

l. 257. **εἰδησέμεν**, § 23. 8.

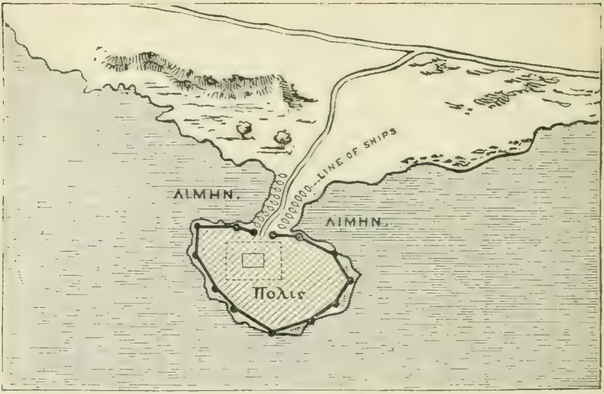
l. 259. **ὄφρα ἂν μέν κε.** For the combination *ἄν κε*, cp. Od. 5. 361. With **ἴομεν ἀγροὺς**, 'move along the fields,' cp. *ὁδὸν ἰέναι*, Od. 10. 103; *στείχειν ἀνηρότους γύας*, Aesch. P. V. 708. Cp. *εἰρύαται ὁδὸν*, inf. v. 262.

l. 261. **ἔρχεσθαι**, infin. for imperat.

l. 262. **ἐπήν.** The construction is forgotten, and no apodosis appears to this word.

ἐπιβείομεν, *metathesis quantitatis*, for *ἐπιβέωμεν* (*ἐπιβῶμεν*), as *εἶος* for *ἕως*, § 3. 6. Translate the passage, 'But when we set foot in the city; round which runs a lofty rampart, and there is a fair haven at either side of the city, and narrow is the entrance. And rounded ships are drawn up along the road; for all the men have, each one to himself, a dock.' Like 'Ἀστερὶς, Od. 4. 846, the town had two harbours, for it was situated on a peninsula, and a harbour was formed on either side, leaving a narrow isthmus, along which the ships were drawn up. The

accompanying sketch is an attempt to show the relative position of the objects described.



l. 265. It is a mistake to render **εἰρύαται** as = 'guard,' for the idea of ships guarding a road is unhomeric.

ἐπίστιον, can hardly be regarded as = *ἐφέστιον*, although written in that form by Herodotus, for Homer uses *ἐφέστιος*, Od. 7. 248. But it may possibly be referred to *ἐπιστῆναι*, and so may = 'halting place,' meaning the slips whereon the ships are drawn up.

l. 266. **ἔνθα δέ.** 'Next comes their place of assembly, on either side of the fair precinct of Poseidon, walled in with huge stone-blocks deep bedded.'

l. 267. **ῥυτοῖς**, properly = 'dragged to the spot,' being too large to carry. This is a true description of the so-called Cyclopean architecture, occurring again in Od. 9. 185. **ἀραρυῖα** cannot mean 'paved,' which is a process of much later date.

l. 269. The usual reading **σπεῖρα**, = 'sails,' causes a metrical difficulty. Eustathius wrote **σπείρας**, = 'hawsers.' For **ἀποξύνουσι**, 'taper,' Buttmann conjectured *ἀπο-ξύουσι*, which most modern editors accept.

l. 273. **ὀπίσσω**, 'by-and-by' = 'if I am so reckless.'

l. 276. **κομίσσατο** = 'rescued.' He must be a man from a distant land, for we have no near neighbours.

l. 280. **τίς.** The accent on this indefinite pronoun is thrown back by the enclitic.

l. 281. **ἕξει δέ μιν**, 'and he will have her to wife for evermore.' There is a sneer implied in this, as the loves of gods for mortal women were proverbially inconstant. Cp. *ἔχεις Ἑλένην*, Od. 4. 569.

l. 282. βέλτερον. 'Better it should be so! that she should herself have gone about and picked up a husband from some other place than this, for she scorns the Phaeacians here in this land,' etc. The sneering tone continues.

l. 286. ἥ τις ῥέζοι. The optative introduces a merely hypothetical case; when this is narrowed to a special and actual instance the mood changes to conjunctive, e.g. *μίσγηται.*

l. 287. ἐόντων stands in so emphatic a position, that the interpretation, 'her friends still living,' seems necessary; φίλων is more closely defined by *πατρὸς καὶ μητρός.*

l. 288. ἀμφάδιον, see on Od. 5. 120.

l. 289. ὧδε = 'just as I say it.'

l. 291. ἄλσος Ἀθήνης αἰγείρων, 'a grove of Athena, of black poplars;' both Ἀθ. and *αἰγ.* depend on *ἄλσος*, but the latter gen. adds a further description. Otherwise we might take *ἄλσος αἰγείρων* as one logical noun = 'a poplar grove.'

l. 293. τέμενος = 'the royal park.' Cp. Thucyd. 3. 70, 5.

l. 300. καὶ πάις, *vel infans.*

l. 301. οὐ μὲν γάρ τι. Trans. 'For the houses of the Phaeacians are not at all made like it (*τοῖσι*, sc. *δώμασι*), seeing of what sort the house of Alcinous the hero is.' For the additional clause *οἷος, κ.τ.λ.*, cp.

οὔ τι τοιοῦτον ἐτύχθη,
οἵην τερπωλὴν θεὸς ἤγαγε. Od. 18. 36.

l. 303. The shortening of the middle syllable of *ἥρωος* is unusual. Perhaps *βέβληαι*, Il. 11. 310, is a dactyl, which would afford a parallel.

l. 304. διελθέμεν, for the *ἐσχάρῃ* was at the further end.

l. 307. Arete is represented sitting (*ἡ δ' ἧσται*), so the words must mean that her seat is set against a column.

l. 308. ποτικέκλιται αὐτῇ may be *ποτικ. κίονι* = 'both seats against the same.' Or *αὐτῇ* may be a brachylogy for *αὐτῆς* (sc. *Ἀρήτης*) *θρόνῳ*. Cp. *ὁμοῖα νοήματα* Πηνελοπείῃ for *νοήμασι Πηνελοπείης*, Od. 2. 121.

l. 312. εἰ καὶ μάλα. 'Even though thou art from a distance,' adding emphasis to the *καρπαλίμως.*

ll. 313–315. These verses, which occur in Od. 7. 75–77, seem superfluous here and are wanting in several MSS.

l. 316. φαεινῇ. The handle of the whip was probably polished and ornamented.

l. 318. εὖ μὲν τρώχων, 'and well they sped with prancing pace.' It does not seem that different paces are being described, but the second clause is thrown into a new sentence with a finite verb instead of standing as a participial addition, viz. *πλισσόμενοι πόδεσσι.*

l. 319. ἡ δὲ μάλ' ἡνιόχευε, 'and she drove skilfully, and laid on the lash with judgment.' She had to suit her pace to those who were on foot.

l. 321. δύσετό τε .. καὶ ἵκοντο = 'As the sun set they came.' Cp. Od. 7. 289.

l. 330. ἐπιζαφελῶς. ἐπι-ζά[δια] and φελ- = 'swell,' as seen in ὀ-φέλ-λω.

BOOK VII.

l. 1. ἠρᾶτο, takes up the εὐχόμενος of 6. 328.

l. 4. στῆσεν, sc. τοὺς ἡμιόνους. So στῆσαι ἵππους, Il. 5. 755. Join ἀμφίς μιν.

l. 7. ἑόν, § 15. 2.

l. 9. Ἀπείρηθεν, from Ἀπείρη = 'the limitless land;' a fanciful name, like Ὑπερείη, Od. 6. 4.

l. 10. ἔξελον, sc. Φαίηκες, 'chose out of the booty for Alcin.' Cp. Od. 9. 160.

l. 11. δῆμος ἄκουεν [αὐτοῦ], 'listened to him,' ὡς θεοῦ.

l. 12. τρέφε, 'was nurse to.' The following ἣ . ἣ are both demonstrative, not relative. Nausicaa sups in her own room, not in the hall.

l. 15. ἠέρα, 'mist.' So Virg. Aen. 1. 411 *aere sepsit.*

l. 20. παρθενικῇ = παρθένος (as ὀρφανικὸς, Il. 6. 432), 'a virgin, a young girl.'

l. 23. Ἀλκινόου, a nearer definition of ἀνέρος, sup., just as ἐξ ἀπίης γαιῆς is of τηλόθεν. ἀπίος from ἀπὸ is like ἀντίος from ἀντί. Γῆ ἄπία as a name for the Peloponnese is a different word.

l. 25. τῷ, 'wherefore.'

l. 28. ὅν με κελεύεις, sc. δεῖξαι.

l. 29. ναίει, Od. 1. 404.

l. 30. σιγῇ τοῖον, see on Od. 1. 209.

l. 31. προτιόσσεο = πρόσβλεπε.

l. 32. οὐ μάλα, as we should say, 'not so very fond of strangers,' meaning, 'not at all fond;' 'nor do they welcome and entertain one who may come from elsewhere.' The reception of Odysseus is hardly consistent with this confession of Phaeacian inhospitality.

l. 34. θοῇσι is such a regular epithet of νηυσὶ that here it is quite unemphatic: but ὠκείῃσι supplies the emphasis = 'trusting *in the speed* of their swift ships.'

l. 35. ἐκπερόωσι, § 18. 2. δῶκε, sc. λαῖτμα ἐκπερᾶν.

l. 36. ἠὲ νόημα. This comparison is worked out Il. 15. 80.

l. 40. διὰ σφέας, i. e. going through the midst of the people to reach the palace.

l. 44. ἡρώων refers to the chieftains who came each with his retinue.

l. 47. τοῖσι. This plural is loosely used, as the conversation is only between two. Cp. Od. 5. 202.

l. 49. πεφραδέμεν, Schol. ἐπιδεῖξαι, cp. § 16. 2 and § 17. 5.

l. 54. **ἐπώνυμον** refers properly to a *sur-name*, added with a special significance; e. g.

> *Ἀλκυόνην καλέεσκεν ἐπώνυμον, οὕνεκ' ἄρ' αὐτῆς*
> *μήτηρ ἀλκυόνος πολυπενθέος οἶτον ἔχουσα*
> *κλαῖε.* Il. 9. 562.

Here Arete is so called *καθὸ ἀρητῶς καὶ εὐκταίως ἐγεννήθη*, Schol Cp. the use of *ἐπίκλησιν*, Od. 5. 273.

τοκήων must refer to ancestors and not to immediate parents, for Alcinous was uncle as well as husband to Arete, as the genealogy shows,

Poseidon = Periboea
|
Nausithoos
|
Rhexenor — Alcinous
|
Arete.

l. 59. **Γιγάντεσσιν.** The giants over whom Eurymedon was king were a savage race living near the home of the Cyclops (cp. inf. v. 206, Od. 6. 4). The wars between the Gods and the Giants are a later fable, and are not alluded to here. Eurymedon is represented as having brought destruction on his people and himself in some unsuccessful battle.

l. 61. **τῇ**, sc. Periboea.

l. 64. **τὸν μὲν** (*Ῥηξήνορα*) **ἄκουρον**, i. e. without a male heir, as the addition *μίαν οἴην, κ.τ.λ.* shows.

l. 65. **νυμφίον**, Schol. = *νεωστὶ γεγαμηκότα.*

l. 68. **ὑπ' ἀνδράσι**, 'in subjection to their lords.'

l. 69. **περὶ κῆρι**, see on Od. 5. 36. **τετίμηταί τε καὶ ἔστιν.** Damm interprets rightly, '*sicut illa maxime ex animo in pretio habita est, et etiamnum habetur*, nam saepe uxores primis mensibus vel annis carae fuerunt, et nunc non sunt adhuc.' With **ἔστιν** supply *τιμήεσσα* from *τετίμηται.* Nitzsch compares Propert. 2. 13, 38

> *Nec minus haec nostri notescet fama sepulcri,*
> *Quam fuerant Phthii busta cruenta viri;*

where *fuerant = fuerant nota*, from *notescet.*

l. 72. **δειδέχαται**, from *δείδεγμαι*, Epic perf. with present sense, from *δείκνυμι*, in the sense of 'to hold out the hand to any one,' 'to greet;' cp. in a similar sense, *δεικανάομαι*, Od. 18. 111. Others refer the form to *δέχομαι*, pf. *δέδεγμαι*, or *δείδεγμαι*, and so translate it 'welcome her.' Cp. § 17. 4.

l. 73. **καὶ αὐτή**, i. e. 'she does not only shine with reflected honour from the king.'

l. 74. Trans. 'And for those whom she favours (even though they be men) she settles their quarrels;' a task out of the sphere of an ordinary woman.

l. 80. Ἀθήνη, 'Athens;' later, Ἀθῆναι. The 'strong house of Erechtheus,' is the temple in the Acropolis dedicated to the joint worship of Athena and Erechtheus the primitive Athenian hero. Cp. Hdt. 8. 55 *ἔστι ἐν τῇ ἀκροπόλι ταύτῃ Ἐρεχθέος τοῦ γηγενέος λεγόμενον εἶναι νηὸς, ἐν τῷ ἐλαίη τε καὶ θάλασσα ἔνι.*

l. 86. **ἐληλάδατο**, for *ἐλήλαντο*, from *ἐλαύνω*. The *δ* is introduced for the sake of euphony, as in *ἀκηχέδαται*, Il. 17. 637. The form is found in Herodot. with verbs in *ζω*, as *κεχωρίδαται*, 1. 140; *ἐσκευάδαται* 4. 58. Trans. 'walls had been run;' cp. inf. v. 113. *ἐλαύνω* may possibly refer here to the forging of the brass of which the walls were made.

l. 87. The **μυχὸς** is the point farthest from the entrance. The phrase is equivalent to 'from front to back;' cp. Od. 3. 402. **κύανος** is a doubtful word. In Il. 11. 24, it seems to be spoken of as a metal, and so many render 'blue steel,' i. e. tempered till blue, like a watch-spring. Others, more naturally, regard it as a native ore of copper of a bright blue like verditer. It may have been in the form of an enamel. Trans. simply, 'a cornice of blue.' The reference is still to the outside walls of the house, the description of the interior begins inf. v. 95.

l. 88. **ἔντος ἔεργον** (*εἴργον*), 'closed in.' The plural, **θύραι**, seems to imply the two leaves of a folding door. So *δικλίδες*, Od. 2. 345.

l. 90. Trans. 'Of silver was the lintel above them, and of gold the hook,' which served as a door-handle; cp. Od. 1. 441.

l. 91. There were two dogs on either side of the door, one of gold and one of silver, 'which H. had wrought with cunning mind to keep ward at the house of Alcinous, being deathless and ageless for ever.' For similar magical works of Hephaestus, cp. Il. 18. 418.

l. 92. **πραπίδες** (like *φρένες*), properly = the diaphragm or midriff; cp. Il. 11. 579 *βάλε . . ἧπαρ ὑπὸ πραπίδων.*

l. 95. **ἐρηρέδατο**, Schol. *ἐρηρεισμένοι ἦσαν*, from *ἐρείδω*, (cp. the use of *κλίνω*, Od. 6. 308), 'were planted leaning along the wall, right through from front to back. **ἔνθα** = *ἐν θρόνοις.*

l. 97. **ἐύννητοι** (for *ἐύνητοι*), § 8. 2. **βεβλήατο**, § 17. 4.

l. 99. **ἐπηετανὸν**, see on Od. 4. 89.

l. 100. 'Statues of boys on pedestals (*βωμός*, like *βάθρον*, from *βαίνω*) were there, giving light all night long.'

l. 102. **φαίνειν**, used absolutely, as in Od. 18. 307

> *αὐτίκα λαμπτῆρας τρεῖς ἵστασαν ἐν μεγάροισι*
> *ὄφρα φαείνοιεν.*

Cp. Od. 19. 25. **νύκτας** is the accus. of duration of time.

l. 103. **οἱ** = Ἀλκινόῳ. Cp. Virg. Aen. 1. 703.

l. 104. **μύλης**, gen. Others read *μύλῃς* = *μύλαις*. **μήλοπα καρπὸν**, 'the yellow grain.'

l. 105. **ὑφόωσι**, § 18. 2. **ἠλάκατα**, see on Od. 6. 53, 306.

l. 106. As οἷά τε follows directly on ἥμεναι, it is natural to look for the point of comparison in that word. The maidens, then, sit together row behind row like close-clustering leaves. But the more picturesque interpretation is given by the Schol. διὰ τὸ εὐκίνητον τῶν χειρῶν ἐν τῷ στρέφειν τὴν κρόκην (thread) ὡς καὶ τὰ φύλλα τῆς αἰγείρου .. εὐκίνητα ῥᾳδίως καὶ ὑπὸ τυχούσης αὔρας, i.e. 'any breath of air that comes.'

l. 107. καιροσέων, properly καιροέσσεων from καιρόεις, the adject. from καῖρος, the woof or cross-threads in weaving, for which other edd. write καιρουσσέων and καιροσσέων. Trans. 'and from the close-wove linen, trickles off liquid oil.' The simplest interpretation is that the linen is of so close a texture that oil would run off its surface instead of soaking in. Others take it of the glistening look of the linen, which is a proof of good weaving. So Il. 18. 595

χιτῶνας
εἶατ' ἐυννήτους ἦκα στίλβοντας ἐλαίῳ.

Cp. also Od. 3. 408. Others again refer it to the actual use of oil in 'dressing' the fabric.

l. 108. 'As the P. are cunning beyond all men at sailing a swift ship on the sea, so (ὣς = τόσον) are the women skilled in weaving.'

l. 110. τεχνῆσσαι is for τεχνήεσσαι, from τεχνήεις, a reading preserved by the Schol. The word is parallel to ἴδριες. The ordinary reading ἱστὸν τεχνῆσαι (first aor. inf. τεχνάω), would answer to ἐλαυνέμεν. νῆα. ἱστὸν may be retained with τεχνῆσσαι as an accusative of reference; but ἱστῶν is found in several good MSS. For the words περὶ .. ἐσθλὰς, see on Od. 2. 117.

l. 113. ἀμφοτέρωθεν. This the Schol. rightly interprets as equivalent to πάντοχοθεν, because it gives the enclosure in length and breadth. So ἔνθα καὶ ἔνθα in the same sense, Od. 10. 517.

l. 114. πεφύκᾰσι, as λελόγχᾰσι, Od. 11. 304; others read πεφύκει.

l. 117. τάων, § 14.

l. 118. χείματος, 'in winter,' genit. of point of time.

θέρευς, § 4. 1. 'Their fruit never falls or fails, winter or summer; lasting all the year round; but ever and aye (μάλ' αἰεὶ) the zephyr as it breathes is forming some fruits and ripening others.'

ζεφυρίη (cp. Od. 2. 195) is a fem. adj. used substantively, as ἠοίη for ἠώς, Od. 4. 447.

l. 120. ἐπὶ = 'after.' The marvel both in the garden and the vineyard (see below) is that the various stages of growth and maturity are all going on together. The accuracy of the description is marred by the introduction of σταφυλή, as the garden is separate from the vineyard, where alone the vines are growing.

l. 122. οἱ, see on v. 103 sup. For ἀλωή, cp. Od. 1. 193.

ἐρρίζωται = πεφύτευται, Schol.

l. 123. Trans. 'Of it (sc. ἀλωῆς) one part, a warm spot on level

ground, is dried by the sun' (there is a distinction between *τέρσεται* and the ordinary warmth that *ripens*), 'other grapes again (*ἑτέρας*, sc. *σταφυλὰς*) they are gathering, and others they are treading; and in the foreground are setting-grapes shedding their blossom, and others again are just colouring.' The simplest way to make an antithesis between *ἕτερον μὲν* (v. 123) and *ἑτέρας δὲ* (v. 124) is to suppose that the sunny spot on level ground is used for drying the gathered grapes into raisins. In the other parts of the vineyard the grapes hang yet on their vines, or are being carried to the wine-press.

l. 127. ἔνθα δέ. 'And there again trim garden beds of every sort [of herb] are planted, along the last row, looking ever gay.' The last row, sc. of vines. Where the vineyard ends, the garden of herbs begins.

l. 128. **γανόωσαι**, § 18. 2. **πεφύᾱσι**, § 21. 1.

l. 131. **ὅθεν** = *ἐξ ἧς κρήνης*. For **ἵησιν** used intransitively, cp. Od. 11. 239.

l. 132. **ἐν Ἀλκινόοιο**, sc. *δόμῳ*.

l. 135. Join **εἴσω δώματος**, as Od. 8. 290. *εἴσω* goes usually with accus.

l. 138. **σπένδεσκον**, § 17. 6.

l. 140. **ἠέρα ἔχων**, 'clad in mist,' as *εἵματα ἔχειν*, Od. 17. 24. Join **βῆ διὰ δῶμα.. ὄφρα ἵκετο.**

l. 143. 'And then the marvellous mist melted away from him.' For the gen., cp. *πάλιν τράπεθ' υἷος ἑῆος*, Il. 18. 138. Cp. Virg. Aen. 1. 568.

l. 144. **ἰδόντες** (aorist), 'when they caught sight of.'

l. 145. **ὁρόωντες** (present), 'as they gazed.'

l. 148. **ὄλβια** can hardly be taken as adverbial to **ζωέμεναι**, but the infin. must be regarded as an addition to the sentence. 'May the Gods grant them blessings (Od. 8. 413) in [all the circumstances of] their lives.' Lit. 'with reference to their lives.' For the infin. so used to express the sphere in which some action takes place, cp. *ὃς ὁμηλικίην ἐκέκαστο, ὄρνιθας γνῶναι*. 'His superiority is shown *in* his knowledge,' Od. 2. 159. Cp. also 3. 246, and 5. 217.

l. 152. **θᾶσσον**, 'all the quicker,' sc. than I should without your aid. **φίλων ἄπο**, 'far from friends.'

l. 154. **ἀκὴν**, see on Od. 2. 82.

l. 156. **ἀνδρῶν**, partitive genit. after *ὃς*, 'who among the Phaeacians,' cp. Od. 5. 448. **προγενέστερος**, a qualifying comparative, as *γεραίτερος*, Od. 3. 362.

l. 159. **κάλλιον**, 'more honourable.' The comparative means that our present neglect is no *improvement* on our usual custom. Cp. Od. 3. 70. The **τόδε** is explained by the words that follow, *ξεῖνον, κ.τ.λ.*

l. 161. **σὸν**, emphatic, 'waiting for the word from thee.' **ποτιδέγμενοι**, (*προσδέχομαι*), § 20. 4. **ἰσχανόωνται**, 'are holding back.'

l. 164. **ἐπικρῆσαι** for *ἐπικεράσαι*, i.e. to mix with water in the *κρητήρ*.

l. 165. **σπείσομεν, (σπένδω)**, § 3. 4.

l. 166. **ἔνδον ἐόντων**, 'from what she has within,' Od. 1. 140.

l. 167. **ἱερὸν μ. 'Α.**, cp. Od. 2. 409.

l. 169. **ἀπ' ἐσχαρόφιν**, § 12. 1. Cp. Od. 5. 59.

l. 170. 'Having made to rise up his son who was sitting near him; and him he loved most of all.' Later syntax would substitute *ὃν* for *δέ μιν*. Cp. Od. 1. 71; 2. 54.

ll. 172–176 = Od. 1. 136–140.

l. 177 = Od. 6. 249.

ll. 183 foll., see on Od. 3. 340 foll.

l. 188. **κατακείετε**, § 23. 6. Apparently an imperat. aorist formed from the future *κείω*. Others take *κείω* as a desiderative verb and not a tense of *κεῖμαι*.

l. 189. Join **ἐπι-καλέσαντες**.

l. 192. **ὁ ξεῖνος**, 'this stranger,' demonstrat. use of definite article. **ὥς χ'** = *ὥς κε*.

l. 195. **μηδὲ πάθῃσι**, in construct. with *ὥς κε*. **μεσσηγὺς**, 'meanwhile,' i.e. between his departure hence and his arrival at home: explained by the following words *πρὶν.. ἐπιβήμεναι*.

l. 197. The common reading is **κατακλῶθες**. But the Schol. writes *τὸ δὲ* **κατὰ** *πρὸς τὸ* **νήσαντο**: the preposition goes with the verb. Trans. 'Whatsoever Fate and the stern spinners span *off* for him with their thread at his birth when his mother bare him.' Join **οἱ γεινομένῳ**. **κατανήσαντο** is like *ἐπινήθω*, Il. 20. 128, or *ἐπικλώθω*, Od. 3. 208. **κλῶθες** is a metaplastic form for *κλῶθοι* from *κλώθω*.

l. 201. **ἐναργεῖς**, 'in visible presence.' He feels that 'the Gods are contriving something else in this,' if they are going to hide their divinity in mortal disguise.

l. 204. **καὶ μοῦνος**, 'even when by himself,' in opposition to the assembly that gathers at the sacrificial feast. **ξύμβληται**, conjunctive of syncop. aor. *ξυμβλήμην*, § 20. 4.

l. 205. **οὔ τι κατακρύπτ.**, used absolute, 'they make no manner of concealment.' **ἔγγυθεν**, sc. in lineage.

l. 211. Trans. 'Whomsoever of men ye know most burdened with sorrow, to them I may liken myself in my troubles.' For the form of sentence, cp. Od. 1. 219.

l. 213. **καὶ δέ**. Trans. 'Aye! and'.. **καὶ μᾶλλον**, *vel magis*.

l. 216. 'Nothing is more shameless beyond [i.e. *than* an angry belly.' So *ἔξοχ' ἀρίστας* (*κοίρας*) *ἄλλά τε πόλλ' ἐπὶ τῇσι*, Il. 9. 639.

l. 217. **ἐπ[έ]λετο.. ἐκέλευσεν**, aorists of customary action. There is no need of *ν ἐφελκυστικὸν* after *ἐκέλευσε*, because *ἕο* [*Ϝέο*] takes the digamma, § 2.

l. 221. **ἐκ-ληθάνει**, 'makes me forget;' cp. *ἐκλέλαθον κιθαριστὺν*, 'they made him forget his harp-playing,' Il. 2. 600.

l. 222. ὀτρύνεσθαι, infin for imperat. φαινομένηφι, § 12. 1.

l. 223. ἐπιβήσετε, conjunct., § 3. 4, 'land me upon;' transitive 1st aor.

l. 224. καί περ. Only in this passage written together; elsewhere always divided by one or more words, as Lat. *ne. . quidem.*

ἰδόντα με, 'When once I have had a sight of my possessions, may even my life leave me.' Cp. Il. 5. 685 *ἔπειτά με καὶ λίποι αἰών.*

l. 229. οἱ μὲν, this includes the guests who lived in the town.

l. 232. ἔντεα δαιτός. So Virg. calls the *implements* for baking, etc., *Cerealia arma*, Aen. 1. 181. ἀπεκόσμεον, 'began to clear away.'

l. 234. εἵματα, in apposition with and descriptive of *φᾶρος* and *χιτών.* Cp. Od. 6. 214.

l. 237. Trans. 'This, the first question, I myself will ask.' On the double interrogative. *τίς πόθεν*, see on Od. 1. 170.

l. 239. The readings vary between φῆς (i.e. *ἔφης*) and φῇς, 2nd person pres. The former is better, 'Saidst thou not?'

l. 248. ἐφέστιον to be taken predicatively with *ἤγαγε*, 'brought me to her hearth.'

ll. 249–251 = Od. 5. 131–133.

l. 251. ἔνθα takes up the moment of *ἐκέασσε.* The lines 251–258 were rejected by some of the Alexandrian critics as a later interpolation. ἀπέφθιθεν, § 22. 1.

l. 256. ἐνδυκέως. Perhaps, as *υ* may represent *ο* in Aeolic, this is for *ἐνδοκέως*, i.e. = *κατὰ δόξαν*, 'decently,' 'properly.'

— — | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ |

l. 261. Scan ἀλλ' ὅτε | *δὴ ὄγ* | *δοόν μοι ἐ* | *πιπλόμεν* | *ον ἔτος* | *ἦλθε* | .
Here ὄγδοον must be a dissyllable, as in Od. 14. 287. Dindorf conjectures *δὴ ὀγδόατον* by synizesis.

l. 263. ᾗ καὶ νόος. We should expect *ᾗ καὶ ὅτι νόος.* Cp. Od. 9. 339. The ἀγγελίη mentioned here is brought by Hermes, Od. 5. 29 foll.

l. 265. ἕσσεν, 'clad me with,' *ἕννυμι.*

l. 266 = Od. 5. 268.

ll. 267, 268 = Od. 5. 278, 279.

l. 270. ξυνέσεσθαι ὀιζυΐ. So Soph. Phil. 1168 *ἄχθος ᾧ ξυνοικεῖ.*

l. 273. The meaning is that the waves swept him from his boat.

l. 274. Join ἀδινὰ στεν., as *βαρέα στεν.*, Od. 5. 420.

l. 276. τόδε λαῖτμα, 'yonder deep.' He points in the direction of the sea. διέτμαγον, cp. Od. 5. 409.

l. 278. 'There (sc. *ἐν ὑμετέρῃ γαίῃ*) the wave would have dashed me on the beach as I tried to land.'

l. 280. εἶος, see on Od. 4. 90 and § 3. 6.

l. 281, 282 = Od. 5. 442, 443.

l. 283. Trans. 'And [having got clear] from the water I sank down, rallying my spirit.' Cp. Od. 5. 458.

l. 284. **διιπετέος**, see on Od. 4. 477.

l. 285. **ἐκβὰς** is intended to give the same picture as *ἐκ ποταμοῖο λιασθεὶς*, Od. 5. 462.

l. 286. Join **κατ-έχευεν.**

l. 289. **δύσετο.** Cp. Od. 6. 321, which shows that there were yet some hours of daylight after Odysseus awoke. To avoid the contradiction, Aristarchus reads *δείλετο*, 'the sun was westering.' *δείλη* was the 'afternoon,' Il. 21. 111.

l. 290. **τεῆς**, § 15. 2.

l. 292. **ἤμβροτεν**, i.e. *ἤμαρτεν* (*ἁμαρτάνω*), with a metathesis of *αρ* to *ρα*, i.e. *ἤμρατον* or *ἤμροτον* (cp. above *κατέδ-ρα-θον* from *καταδ-αρ-θάνω*). The *β* is inserted to harmonise the sound of *μρ*, as in *μεσημ[β]ρία*.

l. 293. **ἀντιάσαντα**, see on Od. 6. 193.

l. 294. **ἐρξέμεν** may be a future tense, or the Epic 2nd aor. with the sigma, as *ἀξέμεν*, Il. 23. 111. See § 20. 2. 'As you would not expect a young person to do when meeting any one.'

l. 297. **ἀληθείην**, '[as] the truth,' in apposition to **ταῦτα.**

l. 301. 'And yet it was to her first that thou didst make thine appeal.' Cp. Od. 6. 176.

l. 303. The statement of Odysseus here becomes more diplomatic than true. Cp. Od. 6. 260 foll.

l. 307. 'We, the race of men, are touchy.' **δύσζηλοι** (*ζῆλος*, *ζέω*, *ferveo*), in the masculine by *constructio ad sensum.*

l. 311. **αἲ γὰρ . . ἐχέμεν.** For this use of an infin. in place of the usual optative, cp. Od. 17. 355, where both constructions are combined,

Ζεῦ ἄνα, Τηλέμαχόν μοι ἐν ἀνδράσιν ὄλβιον εἶναι,
καί οἱ πάντα γένοιθ' ὅσσα φρεσὶν ᾗσι μενοινᾷ.

Trans. 'Would that, O father Zeus, and Athena and Apollo, thou, being such an one as thou art, and feeling as I feel, mightest have to wife my child, and be called my son-in-law abiding here.' Cp. also Od. 24. 379.

l. 314. **οἶκον δέ τ' ἐγώ.** The reading of *κ'*[*ε*] for *τ'*[*ε*], which better suits the sense, is given in one and suggested (by the word *κἀγὼ*) in another MS. The reading in the text is generally translated, 'And O! that I might give thee an house:' carrying on the wish from *αἲ γὰρ*, sup. v. 311.

l. 316. **μὴ . . γένοιτο**, i.e. 'heaven forbid.'

l. 317. **ἐς τόδε . . αὔριον ἐς**, 'I appoint your departure for this date, viz. for to-morrow.' Cp. *ἐς τόδ' ἡμέρας*, Eurip. Alcest. 9.

l. 318. **τῆμος δὲ**, 'and then,' i.e. when to-morrow comes.

l. 319. **ἐλόωσι.** Probably the present tense from *ἐλάω* Epic form of *ἐλαύνω*, § 18. 2. It may also be regarded as an open form of *ἐλῶσι*, the contracted future, 'While they row you over the calm sea.' So *πόντον ἐλαύνειν*, Il. 7. 6.

l. 320. **καὶ εἴ που**, as we say, 'and anywhere else you like.'

l. 322. **οἱ . . λαῶν**, *ii ex civibus nostris qui.*

l. 323. This visit of the righteous Rhadamanthus, who is elsewhere represented (Od. 4. 564) as living in Elysium, belongs to an unknown legend. For Tityos, cp. Od. 11. 576.

l. 326. **ἀπήνυσαν**, sc. *τὸν πλοῦν*. Cp. *νηῦς ἀνύσειε θαλάσσης ὕδωρ*, Od. 15. 294.

l. 330. The use of this verse, which has passed into a formula, is inaccurate here, as it introduces no personal address to an interlocutor. but a prayer to Zeus. See on Od. 2. 302.

ll. 336–339 = Od. 4. 297–300.

l. 342. **ὄρσο**, see on Od. 6. 255. **κέων**, a shorter form of *κείων*.

l. 345 foll., see on Od. 3. 399, 402 foll.

BOOK VIII.

l. 3. **ἂν**, § 7.

l. 4. **ἡγεμόνευε**, cp. Od. 3. 386.

l. 6. **λίθοισι**, i. e. the *λαέσσι* of Od. 6. 267.

l. 7. **πλησίον** = 'near one another.'

μετῴχετο (explained by v. 9), 'went about to accost every one she met.'

l. 11. **ἄγε**, singular verb used with plural subject, because the form had become merely interjectional. Cp. Od. 2. 212.

l. 12. **ἰέναι** is not dependent on *δεῦτε*, but stands as infin. for imperat., Od. 1. 292.

l. 16. **ἔμπληντο**, § 20. 4. Join **ἔμπλ. βροτῶν**. The **ἕδραι** = the *λίθοι*, sup. v. 6.

l. 18. **τῷ . . ὤμοις**, 'over him, on head and shoulders;' for this epexegesis, cp. Od. 6. 235.

l. 21. **ὥς κεν γένοιτο.** The addition of *κεν* implies that the desired result naturally follows the fulfilment of the condition. Cp. Od. 2. 53. And, for the same mood after a fut. tense, cp. Od. 13. 401 *κνυζώσω τὰ ὄσσε . . ὡς ἂν φανείης*. Cp. Plato, Phaedr. 230 B, 'The tree *ἀκμὴν ἔχει τῆς ἄνθης ὡς ἂν εὐωδέστατον παρέχοι τὸν τόπον*.'

l. 22. **δεινός τ' αἰδοῖός τε** = 'awe-inspiring and reverend.' **ἐκτελέσειε** is still in construction with *ὥς κεν*.

l. 23. **πολλοὺς τοὺς πειρήσαντο**, 'those many trials of skill in which the Phaeacians made proof of Odysseus;' *τοὺς* may stand for *τοῖς* attracted into the case of *ἀέθλους*, if it may be taken as *accusativus respectus*. Cp. *ἕκαστά τε πειρήσαιτο*, Od. 4. 119. The line is suspicious and was rejected by Zenodotus, since Odysseus did not engage in *many* contests. But v. 214 shows that he was at any rate ready for more.

l. 24. See on Od. 2. 9.

ll. 25–27 = Od. 7. 185–187.

l. 29. ἠὲ .. ἦ is a further description of *οὐκ οἶδ' ὅς τις*, 'whether he be come from E. or W.'

l. 30. πομπὴν δὲ, 'He is urging upon us his dismissal, and is praying that it be confirmed for him.'

l. 31. ὡς τὸ πάρος περ, i. e. as we have always done on behalf of those who have sought our aid.

l. 32. οὐδὲ γὰρ οὐδέ. The whole sentence is negatived by the first *οὐδὲ*, which negation is again repeated before the emphatic *ἄλλος*. Cp. Od. 3. 27.

l. 36. κρινάσθων, 'let them choose two-and-fifty youths among the people.' *κρινάσθων* is middle voice, as in Od. 4. 408; the ordinary form in -θωσαν not being found in use in Homer. The subject to *κρίνασθ.* is an indef. plural, as in *φασὶ* – 'men say.' The dual κούρω, here and inf. v. 48, where also *κρινθέντε* is added, is suggested by the δύω. The change introduced in the number by the addition of πεντήκοντα is as it were forgotten. For the use of *πάρος* with pres., cp. Od. 4. 811.

l. 37. εὖ δησάμενοι, see on Od. 4. 782.

l. 39. ἡμέτερόνδε = 'to our [house].'

l. 40. αὐτὰρ οἱ ἄλλοι, 'But as for you others, you sceptred kings, come ye to my fair house.'

l. 44. περὶ, Cp. Od. 2. 116.

l. 46. ἡγήσατο, 'led the way,' as *ἡγεμόνευε*, sup. v. 2.

l. 47. σκηπτοῦχοι, used substantively without *βασιλεῖς*.

μετῴχετο = 'went to fetch.' Cp. Od. 1. 184, for this use of *μετά*.

l. 48. κρινθέντε, see on sup. v. 36.

ll. 50–55 = Od. 2. 407 and 4. 780–783, 785.

l. 57. αἴθουσαι. There were two sets of these: one set built inside the front wall of the *αὐλή*, on either side the gateway, and so turning the open side of the verandah to face the house. The other set was similarly built against the front wall of the house, so that the two were opposite one another. The latter are alluded to Od. 3. 399. ἕρκεα may be the walls enclosing the court; δόμοι includes the house and its entrance; so that these three words are together descriptive of what we should call the whole premises.

l. 58. This verse is wanting in some MSS, and may have been copied from sup. v. 17.

l. 61. τοὺς δέρον, 'These they flayed and made ready, and prepared a delicious meal.' τετύκοντο (*τεύχω*), § 16. 2.

l. 63. The 'good and evil' which falls to the lot of the bard is described in the following line.

l. 64. ἀμέρδω, 'to deprive of,' is, according to some, equivalent to *ἀ-μερίζω*. Others identify it with *ἀμέρδω* *ἀ-μαρ*, as in *ἀμαυρόω*, 'to blind.'

l. 67. Join ἐκ δὲ πασσάλοφι (§ 12. 1) κατεκρέμασεν.

l. 68. **αὐτοῦ**, not = *ipsius*, but a local adverb, 'there,' explained by the addition *ὑπὲρ κεφαλῆς*. Cp. Od. 9. 96.

ἐπέφραδε (*φράζω*, § 16. 2), 'showed him how to take it with his hands.' For as he was blind, he could only feel for it.

l. 71, foll. = Od. 1. 149, foll.

l. 73. **ἀνιέναι**, like *ἐποτρύνειν*, sup. v. 45. **κλέα ἀνδρῶν**. In Il. 9. 189, Achilles sings to the lyre, of the glorious deeds of heroes.

l. 74. **οἴμης τῆς** may be an inverse attraction for *τῆς οἴμης* = *cuius carminis laus caelum pervenit*. So Od. 21. 13 *δῶρα τά οἱ ξεῖνος δῶκε* = *quae dona*. Or *οἴμης* may be a partitive gen., and the sentence may mean, 'choosing from the whole story . . the strife of A.' According to this, *οἴμη* would be the whole tale of Troy, and *νεῖκος* one scene in it. Cp. inf. v. 500 *ἔνθεν ἑλών*, 'taking it up from the point where.' Agamemnon had been told by the Delphic oracle that he might hope to take Troy when he should see an angry quarrel arise between the noblest of the Achaeans. So when Odysseus and Achilles disputed at some sacrificial feast whether Troy could best be taken by stratagem or assault, Agamemnon saw in their dispute the fulfilment of the oracle.

l. 76. We must suppose two forms, *δηρίομαι* and *δηριάομαι*, to give **δηρίσαντο** and *δηριόωντο*, respectively.

l. 79. **χρείων** (*χρέω*), Schol. *μαντευόμενος*. The meaning of the middle voice, *χρησόμενος*, is 'to get an oracle for one's self.'

l. 80. **οὐδὸν** = 'the threshold of the temple.'

l. 81. **κυλίνδετο**, metaphor from a wave.

l. 82. **διὰ βουλὰς**, see on inf. v. 520.

l. 84. **φᾶρος**. This square of cloth was put on so as to cover the left arm and shoulder tightly. The right arm was left bare, and a long corner hung down from the right shoulder. This corner Odysseus threw over from behind, and 'drew it down over his head.'

l. 87. **ὅτε λήξειεν**, not = 'when he stopped,' which would be *ὅτ' ἔληξεν*, but 'each time he stopped,' as is further shown by the iteratives **ἕλεσκε** (v. 88) and **γοάασκε** (v. 92). There must have been separate divisions, or 'fyttes,' in his recital.

l. 89. **ἀμφικύπελλον**, Od. 3. 63. **σπείσασκε** (*σπένδω*, § 17. 6), by way of acknowledgment to the Gods for each fresh instance of their care of him, which Demodocus recited.

l. 91. **ἐπέεσσι**, 'the stories,' Od. 4. 597.

l. 99. **συνήορος** (*ἄρω*), 'the accompaniment.' The lyre is called *δαιτὸς ἑταίρη*, Od. 17. 271.

ll. 104, 105 = sup. vv. 46, 67.

l. 106. Notice the tenses **ἕλε**, **ἔξαγε**, 'seized, and began to lead.'

l. 107. **ἦρχε τῷ αὐτὴν ὁδ.** = *praeibat illi eam ipsam viam quam ceteri* [sc. *ibant*].

l. 108. **θαυμαίνω**, Epic variant for *θαυμάζω*.

l. 111. All Phaeacian names recall the seafaring life, except Alcinous, Arete, Laodamas, Polybus (inf. v. 373), Dymas (Od. 6. 22), and Rhexenor (Od. 7. 63).

l. 116. The common reading is **Ναυβολίδης θ'**, but it is better to omit the τε and make the patronymic refer to Euryalus.

l. 121. **νύσσα** is here the 'scratch,' or starting-line. Schol. *ἡ ἀφετηρία*. It stands also for the turning-post (Lat. *meta*) in the *δίαυλος*, but here there is a straight course and no turning. **τέτατο δρόμος** means that 'the running was made right away from the start.' Cp. Il. 23. 375

ἄφαρ δ' ἵπποισι τάθη δρόμος.

The use of *τείνειν* probably points to the constant exertion of the runner.

l. 122. **πεδίοιο.** For this local genitive, cp Od. 3. 251, etc.

l. 123. We have as a measure of distance in Il. 10. 351-353

ἀλλ' ὅτε δή ῥ' ἀπέην ὅσσον τ' ἔπι οὖρα πέλονται
ἡμιόνων, αἱ γάρ τε βοῶν προσφερέστεραί εἰσιν
ἑλκέμεναι νειοῖο βαθείης πηκτὸν ἄροτρον.

In this passage the *ἡμιόνων-οὖρα*, or 'mules' range,' represents the distance by which a team of mules beats a team of oxen in ploughing. The phrase *ἡμιόνων-οὖρα* seems afterwards to have become a familiar expression, and was used without the explanatory addition about the oxen. Cp. *δίσκου οὖρα*, Il. 23. 431.

l. 125. Join **λάους ἵκετο**, came in to the people [who stood waiting at the winning-post].' Cp. Il. 11. 595 *ἵκετο ἔθνος ἑταιρῶν*. **ὑπεκπροθέων** = 'outstripping the rest, who were thus left in the lurch (*ἐλίποντο*).'

l. 134. **οἶδε καὶ δεδάηκε**, equivalent to *οἶδε δεδαώς*, 'knows by having learned it.' Cp. Od. 4. 493.

l. 135. **ὕπερθεν** adds a simple and picturesque touch. **μηρούς τε κνήμας τε** refer to the lower part of the body: with *χεῖρας* begins the description of the upper part. So Od. 20. 352 *κεφαλαί τε πρόσωπά τε νέρθε τε γοῦνα*. The words **μέγα τε σθένος** seem to sum up the general result of the foregoing description.

l. 138. 'Nothing worse than the sea at crushing a man['s spirit].'

l. 147. **ὄφρα κεν ᾖσιν**, 'as long as he lives,' Od. 2. 119.

l. 148. **ἐῇσιν**, § 15. 2.

l. 154. **καὶ μᾶλλον**, 'far more.'

l. 159. **οὐ . . οὐδὲ**, see on sup. v. 32. The **γὰρ** means, 'I can well understand your refusal, *for*,' etc.

l. 160. **ἄθλων**, from neut. *ἆθλον*. If it be referred to the masc. form, then **οἷά τε πολλὰ** must be regarded as merely adverbial = *quemadmodum saepe*. Cp. Od. 3. 73.

l. 161. **ἀλλὰ τῷ ὅς**, 'But [I liken thee] to one who.' **ἅμα νηὶ θαμίζων** = ***apud navem versari solitus.***

l. 162. πρηκτῆρες, 'traders.'

l. 163. φόρτου τε, 'Is heedful of the freight, and is in charge of the wares, and the gains so eagerly sought.' ὁδαῖα signifies the back-freight, produced by the sale of the φόρτος, and so is rightly described by the epexegesis κερδέων θ' ἁρπαλέων. Cp. Od. 15. 445 ὦνον ὁδαίων. ᾖσιν is the old and better reading. Some edd. write εἶσιν = 'goes.'

l. 167. οὕτως, 'thus,' i. e. as we see in your case. Trans. 'Thus we see that not to all men do the Gods grant [all] graces, neither form, nor wisdom, nor eloquence. For one man is meaner than another in looks, but God sets a beauty upon his words, and his hearers gaze upon him with delight, while he speaks unfalteringly with winning modesty.'

l. 170. θεὸς μορφὴν ἐπ. στέφ., lit. *deus formam sermoni addit.* So μορφὴ ἐπέων, Od. 11. 367. For this use of στέφειν, cp. Il. 18. 205

ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δῖα θεάων.

Cp. also inf. v. 175 = 'no charm surrounds his words.'

l. 176. ὡς, 'even as.' He makes Euryalus the special instance of his words. οὐδέ κεν ἄλλως = 'not even would God fashion thee different,' i. e. on a better model.

l. 180. μυθεῖαι, so νεῖαι, Od. 11. 114, § 3. 2.

l. 181. ἔμμεναι, 'that I *was*.' So εἶναι of past time, Il. 5. 639.

l. 183. πείρων is appropriate to κύματα, Od. 2. 434, and is used by a *zeugma* with πτολέμους in the sense of completing

l. 186. αὐτῷ φάρει, 'cloak and all,' not to be explained as an omission of σύν (cp. αὐτῇ σὺν πήληκι, Il. 14. 498), but as an old use of the 'comitative' dative; = 'with his cloak just as it was.'

l. 187. πάχετος, apparently a collat. form of πάχυς, as περιμήκετος (Od. 6. 103) is of περιμηκής. Cp. πάχετος δ' ἦν ἠύτε κίων, Od. 23. 191. Trans. 'He seized a quoit, bigger [than the rest], a thick one, far more massive than the sort with which,' etc.

l. 190. λίθος. The quoit was of stone.

l. 192. ὑπερ[έ]πτατο (πέτομαι) σήματα, 'flew past the marks of all,' sc. of the other throwers. The σήματα showed the distances of all the former throws.

l. 193. τέρματα, 'the range,' merely repeats σήματα.

l. 196. ὁμίλῳ, 'the mass of other marks more or less close together.'

l. 198. τόδε γε, sc. σῆμα is the reading of Aristarch.: the common reading is τόν γε, sc. δίσκον. ὑπερήσει (ἵημι), 'will throw beyond it.'

l. 201. κουφότερον = 'with lighter heart.'

l. 203. ἢ τοσσοῦτον, 'either as far as this, or still further.'

l. 204. ὅτινα, § 15. 4, i. e. *quemcumque vero e ceteris omnibus animus impellit, is periculum faciat.*

l. 207. πάντων Φαι. resumes and explains τῶν ἄλλων, so that οὔ τι μεγαίρω is parenthetical.

l. 208. φιλέοντι, 'with a man while entertaining you.'

l. 211. κολούει. The mood changes, because the second clause simply gives the reason why such a man is ἄφρων καὶ οὐτιδανὸς, 'for he cuts short all his own advantage' by quarrelling with his best friend. ἕο αὐτοῦ = the later *ἑαυτοῦ*.

l. 214. Join οὐ κακὸς = *ἄριστος*. πάντα is further explained by ὅσσοι ἄεθλοι.

l. 215. τόξον. The quantity of the syllable before the digammated (§ 2) *οἶδα* is noticeable.

l. 216. Trans. 'I should be the first to hit any man, even though many of my comrades stood at my side,' etc., i. e. He would beat all his companions in shooting, showing himself both more accurate, as picking out his man in a crowd, (*ἐν ὁμίλῳ*) and more prompt (*πρῶτος*).

l. 224. Ἡρακλῆι, Od. 11. 606, foll. Eurytus was king of Oechalia in Thessaly, Il. 2. 596, 730. The bow of Eurytus was used in the massacre of the suitors. Od. 21. 14–22.

l. 226. τῷ = 'wherefore.' οὐδ' ἐπὶ γῆρ. ἵκ., cp. Od. 15. 246 *οὐδ' ἵκετο γήραος οὐδόν*.

l. 229. The meaning is, He can throw a dart with his hand as true as an archer can shoot an arrow from his bow.

l. 230. The order is δείδοικα μή τις παρέλθῃ με ('outstrip') οἴοισι πόσσι (= 'in running *only*'), for 'I was very cruelly battered in the thronging waves, since there was no constant comfort for me on shipboard, wherefore my poor limbs are drooping.' This includes both the privations on the raft and the horrors of the actual shipwreck. Notice plural numb. with neut. noun, as in Od. 5. 381.

l. 239. Join ἐθέλεις σὴν ἀρετὴν φαινέμεν .. ὡς ἂν οὔ τις ὄνοιτο. 'Thou art anxious to make a display of thy prowess in such a way that no man, who knows in his heart how to speak becomingly, may disparage thy manhood.' The words χωόμενος .. νείκεσεν stand in a parenthesis. The protasis introduced by *ἐπεὶ* (v. 236) has no proper apodosis, but the construction changes at inf. v. 241 *ἀλλ' ἄγε*.

l. 241. ἐμέθεν, § 15. 1.

l. 244. Join οἷα ἔργα Ζεὺς καὶ ἡμῖν ἐπι-τίθησι. 'What works Zeus commits to us, also [for we have our special gifts], right on from our fathers' times.'

l. 246 foll. Cp. Hor. Epp. 1. 2, 28

Alcinoique
In cute curanda plus aequo operata iuventus,
Cui pulcrum fuit in medios dormire dies et
Ad strepitum citharae cessatum ducere curam.

l. 251. παίσατε (*παίζω*).

l. 254. Join οἰσέτω Δημοδόκῳ, as inf. v. 261.

l. 258. αἰσυμνήτης, from *αἶσα* and root *μνη* in *μιμνήσκω*, properly 'one who regards what is fair.' The υ is introduced as in *ἀμύμων* from

μῶμος. The **αἰσυμν.** are like the 'Stewards of the Course.' They smoothed the dancing-floor, and made a wide 'ring.' They were public servants whose *regular* duty was to order the lists (*πρήσσεσκον*, tense). The aor. *λείηναν* shows what they did on the present occasion.

l. 264. **πέπληγον** [§ **16.** 2] **χορὸν** may mean only, 'beat the floor;' but some render, 'trod a measure,' like Virgil's *pars pedibus plaudunt choreas*, Aen. 6. 644. The dance was probably so arranged as to interpret the spirit of Demodocus' song by the dancers' gestures.

l. 266. **ἀνεβάλλετο**, Od. 1. 155.

l. 267. **ἀμφὶ**, with gen. = 'concerning,' as *μάχεσθαι πίδακος ἀμφ' ὀλίγης*, Il. 16. 825.

l. 271. **Ἥλιος**, only found here. The regular Homeric form is *ἠέλιος*. **σφε** = 'them.'

l. 275. **μένοιεν**, sc. the lovers. **αὖθι** = 'where they were,' Od. 5. 208.

l. 276. **δόλον**, 'the trap.'

l. 279. **μελαθρόφιν**, Od. 11. 278.

l. 281. **περὶ .. δολόεντα**, 'very subtle.'

l. 283. **εἴσατο** = 'made show of going,' lit. 'seemed.'

l. 284. **γαιάων**, § **9.** 5.

l. 288. **ἰσχανόων** (*ἰσχανάω*, § **18.** 2), 'desiring.' So *δρόμου ἰσχανόωσαν*, Il. 23. 300.

l. 292. **τραπείομεν.** The Schol. interprets *ἀντὶ τοῦ* **τερφθῶμεν**, answering to Attic *ταρπῶμεν*, 2 aor. pass. conjunct. of *τέρπω*. From *ταρπείομεν* we get *τραπείομεν*, as *ἔ-δρα-θον* from *δαρ-θάνω*. For this form, we may compare *θεί-ω*, *θεί-ομεν*, *κιχεί-ω* (*ἐ-κίχη-ν*). Trans. 'That we may take our pleasure.' **λέκτρονδε** goes at once with **εὐνηθέντες**; cp. *θῶκόνδε καθίζανον*, Od. 5. 3. Others refer *τραπείομεν* to *τρέπω*, and join it with *λέκτρονδε*, but cp. Il. 3. 441

ἀλλ' ἄγε δὴ φιλότητι τραπείομεν εὐνηθέντε,

where the addition of *λέκτρονδε* is wanting.

l. 293. **μεταδήμιος**, 'at home.'

l. 294. The Sintian (*σίνομαι*, 'to ravage') brigands were the earliest inhabitants of Lemnos.

l. 297. **ἔχυντο** (*χέω*), § **20.** 4.

l. 298. **ἦν** = *ἐξῆν*.

l. 299. **ὅ τ' οὐκέτι φ. π.**, 'that there was no longer chance of escape.' For *φυκτὰ*, see on Od. 3. 129. Others write *ὅτε* as a direct antithesis to *τότε δὴ γίγνωσκον* = *tum .. cum.*

l. 300. **ἀμφιγυήεις**, 'lame of both feet,' lit. 'on both sides,' from *γυιὸς*, 'lame;' cp. *γυιόω*.

l. 303. This line, wanting in the best MSS., seems to be introduced from Od. 2. 298.

l. 307. **ἔργα γελαστὰ**, 'deeds of mockery.' But as Hephaestus thought it no laughing matter, it may be better to divide the letters

ἔργ' ἀγέλαστα. Join **οὐκ . . ἐπιεικτὰ** = 'hard,' lit. 'not yielding;' cp. *σχέτλιος.*

l. 309. **ἀΐδηλον.** The Schol. rightly interprets *ἀφανιστικόν.* The adj. has both a passive and an active sense, (1) destructive, as here, (2) invisible, as in Hesiod Op. et Di. 754.

l. 310. **ἀρτίπος,** for *ἀρτίπους,* as *ἀελλόπος,* Il. 8. 409, 'sound of limb.'

l. 311. **ἠπεδανὸς,** lengthened from *ἀπεδανὸς,* the opposite of *ἔμπεδος.*

l. 312. **τὼ ὄφελλον** = *qui utinam me nunquam genuissent.*

l. 313. **ἵνα,** 'where.'

l. 315. Trans. 'I don't expect that they will care to lie thus one moment longer, though so very fond; very soon they will both have no fancy for sleep.' **κειέμεν** is from *κείω,* which is said to be a desiderative of *κεῖμαι.* But cp. Od. 7. 188. Join **οὐκ . . ἐθελήσετον.**

l. 318. **ἀποδώσει.** After *εἰς ὅ κε* the conjunctive is usual; and so some read here *ἀποδῷσιν.* Hermann. ad Vig. 903 remarks, *indicativum poeta praetulit rei fortius adfirmandae caussa,* i. e. implying that restitution will be made. **πατὴρ** is Zeus, father of Aphrodite by Dione, Il. 5. 370.

l. 324. **θηλύτεραι.** With this termination, cp. *ὀρέστερος, ἀγρότερος, δεξίτερος,* etc.

l. 325. **ἐάων,** 'good things;' an irregular gen. from *ἐὺς,* of which the neut. is *εὖ.* There is great uncertainty about the breathing; most edd. write it with the smooth. Both *ἐὺς* and *ἐσθλὸς* are derivatives from *εἰμί (ἐσμὶ),* and mean, literally, 'that which really is,' i. e. the true and good. We find an analogous uncertainty in the breathing of two other derivatives from the same root, e. g. *ἕτοιμος* with the aspirate, and *ἔτυμος* with the smooth breathing.

l. 328. **πλησίον** is substantive.

l. 329. **ἀρετᾷ,** from *ἀρετάω.*

l. 332. **τὸ** = 'therefore,' *propterea,* as *ὅ* = 'wherefore,' *quod;* cp. Il. 3. 176 *τὸ καὶ κλαίουσα τέτηκα.*

ll. 340-342. The three optatives are taken most simply as three separate wishes. **ἀπείρονες** = 'strong,' as going round and round without end.

l. 347. 'I promise you that he himself shall pay all fair claims.'

l. 348. **μετ' ἀθαν. θεοῖσι** = publicly, in Olympus.

l. 351. **δειλαί τοι δειλῶν γε.** 'In behalf of sorry fellows (like Ares) even securities are sorry things to accept.' *δειλῶν* is the gen. after *ἐγγύαι.* The middle voice *ἐγγυάασθαι* is spoken of the one who takes security. *ἐγγυᾷ μὲν ὁ διδοὺς ἐγγυᾶται δὲ ὁ λαμβάνων,* Eustath. Hephaestus asks, 'What guarantee shall I have that Ares will pay? I cannot come upon *you* for the claim.'

l. 352. **δέοιμι** does not mean, 'bind you under an obligation,' but actually, 'put you in chains' as I have done to Ares.

l. 353. **χρέος** = *μοιχάγρια,* sup. v. 332.

l. 358. **οὐκ ἔστ' οὐδὲ ἔοικε** = *neque licet neque decet.*

l. 359. **δεσμὸν** (the older and better reading for *δεσμῶν*) is the direct object of *ἀνίει*, so *ἄνεσαν πύλας*, Il. 21. 537.

l. 365. **ἐπενήνοθε.** For this word, as well as *ἀνήνοθε*, see Buttmann, Lexilog. 110 foll. He considers them to be from supposed verbal forms *ἐνέθω* and *ἀνέθω*, expressing the meaning of the preps. *ἐν* and *ἀνὰ* respectively, i. e. 'being on' and 'rising up.' Curtius (Gk. Etymol. 226) prefers the connection with *ἄνθος*, which Buttmann rejects. **οἷα** may be strictly adverbial, as in Od. 9. 128 = 'even as,' the phrase *οἷα . . ἐόντας* being a further description of *ἀμβρότῳ*: or it may stand as a relative to all the antecedents suggested by the foregoing clause, e. g. brightness and smoothness and softness.

l. 368. **ἄλλοι**, Od. 1. 132.

l. 372. **οἱ δ' ἐπεί.** The apodosis to this begins at *τὴν ἕτερος ῥίπτασκε.*

l. 375. **ὁ δ' ἀπὸ χθονὸς**, 'the other leaped up and caught it [each time] before he reached the ground again.'

l. 377. **ἀν' ἰθύν.** Some interpret this, 'straight up,' in distinction to the direction of the ball thrown from hand to hand in the next dance. But *πᾶσαν ἐπ' ἰθὺν*, Od. 4. 434, seems to suggest the meaning to be, 'with might and main,' like *ἀνὰ κράτος.*

l. 378. **ταρφέα**, adverbial accus. from *ταρφὺς*, 'with frequent change from side to side.' **ἐπελήκεον**, 'beat time.'

l. 379. **ἑστεῶτες**, three syllables by synizesis. Another form is *ἑστᾰότες.* **ὑπ' . . ὀρώρει**, 'rose up from below.'

l. 382. **ἀπειλεῖν**, in the sense of promising, occurs Il. 23. 872

αὐτίκα δ' ἠπείλησεν ἑκηβόλῳ Ἀπόλλωνι
. . . . . ῥέξειν . . ἑκατόμβην.

Trans. 'Thou didst both promise, and lo! here it was ready done,' i. e. 'As thou didst promise, so it was done.'

l. 390. These twelve princes 'rule as lords' among the people.

l. 392. **τῶν οἱ ἕκαστος.** The sentence would naturally run, *τῶν ἕκαστος φερέτω*, 'let each of these princes bring;' but the construction changes to the direct address, **ἐνείκατε** = 'bring ye.' Trans. 'Now bring for him . . each one of these princes . . a garment,' etc. Cp. *τῶν πάντων οἱ ἕκαστος ὄιν δώσουσι*, Il. 10. 215.

l. 396. **ἑ αὐτὸν** = 'him, personally.'

l. 399. **οἰσέμεναι**, § 20. 3. **ἕκαστος**, distributive, in apposition to the collective subject of *πρόεσαν.*

l. 403. **ἔπι** = *ἔπεστι.*

l. 405. **ἀμφιδεδίνηται.** Cp. *δινωτὴν ἐλέφαντι*, Od. 19. 56. **πολέος** [§ 13. 5] **δέ οἱ ἄξιον ἔσται**, 'he will find it worth much.'

l. 417. **δύσετο.** Here ends the day that begins with v. 1 of this book; but the company does not separate for the night before Od. 13. 17.

l. 421. **τοῖσιν**, sc. Odysseus and the princes.

l. 426. **ἀμφὶ πυρὶ**, as we say, 'on the fire.' The preposition is accurately used, as the legs of the tripod enclose the fire. **οἱ** = 'for him.'

l. 429. **ἀκούων**,—we should expect *ἀκοῇ* or *ὕμνῳ* as parallel to *δαιτί*.

l. 435. **λοετρο-χόον**. Notice the accent, lit. = 'bath-pouring.' Trans. 'for filling the bath.' **ἵστασαν**, (imperf.), 'proceeded to set.'

l. 443. **ἴδε πῶμα**, 'look to the lid, and quickly fix a knotted cord thereon.' Cp. *ὅρη δίφρον*, 'see to a chair,' Theocr. 15. 2.

l. 444. **δηλήσεται**, conjunctive.

l. 448. **ποικίλον**, 'intricate.' **δέδαε**, redupl. 2 aor. as if from ΔΑΩ.

l. 451. **ἐπεὶ οὔ τι κομιζόμενός γε**, 'did not *often* have comfort like this.' **θαμίζειν** with participle is best translated by an adverb. So *διατελεῖν μαχόμενος*, 'to be *constantly* fighting.' Cp. Od. 5. 88.

l. 452. **ἐπεὶ**, as in Od. 4. 13.

l. 453. **τόφρα δέ**, 'but all that while,' etc.

l. 462. **ὅτι μοι πρώτῃ**, 'since to me first you owe the debt of rescue.'

l. 465. **οὕτω** = 'as you say.'

l. 466. **ἐλθέμεν**, sc. *ἐμέ*.

l. 467. **καὶ κεῖθι**, 'there too' (as I do here).

l. 468. **ἐβιώσαο**, a strong word; trans. 'Thou didst give me my life.'

l. 470. **μοίρας**, Od. 3. 67.

l. 472. **λαοῖσι τετιμ.**, an explanation of the meaning of *Δημό-δοκος*.

l. 475. Trans. 'Having cut off a portion from a chine of a hog with white tusks; but the larger part was still left over.' **ἐπὶ δέ πλ. ἐλέλ.** is a parenthesis.

l. 477. **τῇ**, Od. 5. 346.

l. 478. **προσπτύξομαι**, conjunctive in construction with *ὄφρα*.

l. 488. **μοῦσα**. The Muses would be accountable for his gift of song, and Apollo for his skill on the lyre. Or perhaps the reference is to Apollo as prophet, who has revealed to him the truth of the stories he sings.

l. 491. **ἄλλου**, sc. *παρεόντος*.

l. 492. **μετάβηθι**, 'change your ground,' i. e. pass to another story. **κόσμον** = 'the fashioning.'

l. 493. **δουρατέου**, cp. Virg. Aen. 2. 15. **τὸν . . ὃν**, both refer to *ἵππον*.

l. 494. **δόλον**, 'as a snare,' as sup. v. 276. Cp. Virg. Aen. 4. 264 *doli fabricator Epeus*. Another reading is *δόλῳ* = *fraude*.

l. 499. **ὣς φάθ', ὁ δὲ**, 'so he spake, and the other, moved by the god, set forth his strain, having taken it up at the point where they,' etc. With **ὁρμηθεὶς θεοῦ**, cp. Od. 22. 347 *θεὸς δέ μοι ἐν φρεσὶν οἴμας παντοίας ἐνέφυσε*. See Od. 1. 347. After making the Horse, the Greeks fired

their tents, and made show of sailing away in the direction of Tenedos Cp. Virg. Aen. 2. 21 foll.

l. 504–506. **μιν . . ὁ . . αὐτὸν**, all refer to the Horse.

l. 505. **ἄκριτα**, 'undecided,' as shown by *τρίχα δέ σφισιν ἥνδανε βουλή*.

l. 507. **διαπλῆξαι**, (*πλήσσω*). Others read *διατμῆξαι*, (*τέμνω*).

l. 508. **κατὰ πετράων**. The Pergama of Troy stood on a rock which had a steep escarpment on the side of the Scamander.

l. 509. **ἢ ἐάαν**, 'or to leave it there as a splendid present, to be a peace-offering to the Gods.'

l. 510. The subject to **ἔμελλεν** is *βουλή*.

l. 511. **ἀπολέσθαι**. The subject is *πόλιν*, from the following *πόλις*.

l. 520. **διὰ Ἀθήνην**, 'by means of;' where in Attic syntax we should find *διὰ* with the gen., which is not used in this sense by Homer. Cp. sup. v. 82, Od. 11. 276, 437.

l. 523. Join **πόσιν ἀμφιπεσ.**, as in v. 527.

l. 527. **οἱ**, 'the enemy smiting her back and shoulders with their spear-shafts carry her off to bondage.' So *εἰσφορεῖν ὕδωρ*, Od. 6. 91.

l. 529. **εἴρερον** from *εἴρω*, (cp. *σειρή*), 'to tie,' as Lat. *servus* from *sero* (*serui*).

l. 530. Join **τῆς παρειαί**.

l. 537. **σχεθέτω**, 'let him hush.'

l. 539. **ὤρορε**, intrans. aor. from *ὄρνυμι*, used here parallel with a present tense, as in Il. 13. 78 *χεῖρες ἄαπτοι* μαιμῶσι *καί μοι μένος* ὤρορε.

l. 540. **ἐκ τοῦδ'**, 'from that time forth.'

l. 546. **ἀντὶ** = 'in the light of.'

l. 547. **ὅς τ' ὀλίγον περ**, 'who hath reached even a little way with his wits.' **ἐπιψαύειν** seems used without an object expressed, as *ἐπαυρεῖν*, Il. 11. 391 *εἴ κ' ὀλίγον περ ἐπαύρῃ*. It is contrary to usage to make *πραπίδεσσι* governed by *ἐπιψαύειν*, which would require a genitive.

l. 548. **τῷ**, 'wherefore;' sc. because there is such real intimacy between host and guest.

l. 551. **οἳ** is the relative *qui in urbe* [*sunt*,] *quique circa habitant*.

l. 553. **ἐπὴν . . γένηται** = *ex quo primum natus fuerit*.

l. 556. **τιτυσκόμεναι φρεσὶ**, 'purposing it in their minds.' The ships of the Phaeacians were supposed to be gifted with intelligence, like the canoe in the legend of Hiawatha.

l. 560. **πόλιας**, a dissyllable, § 4. 3.

l. 562. **οὐδέ ποτέ σφιν**, 'nor ever is there any fear upon them (*ἔπι* = *ἔπεστι*) either of taking any harm or of being lost.'

l. 564. **ὥς**. The uncertainty about the meaning of *ὥς* here is increased by the fact that the *ποτε* throws back its accent upon it. We may render, *Hoc vero ita quondam audivi*, or, less simply, *Hoc vero* [*narrabo*] *sicut quondam audivi*.

l. 566. ἀπήμονες resumes *πημανθῆναι* of sup. v. 536. Poseidon was jealous because this immunity from harm seemed to be too great independence of his power.

l. 567. φῆ, '[My father] said that he [Poseidon] would one day wreck a P. ship .. and would throw a huge mountain over our city.' So *ἀμφικαλύπτειν ῥάκος κεφαλῇ*, Od. 14. 349, and, in Latin, *circumdare vincula collo*, Ov. Met. 1. 631.

l. 571. ἐπ[ε]λετο, 'was,' i.e. at the time the threat was made.

l. 573. ὅππῃ, 'how.'

l. 574. αὐτούς τε πόλιάς τε, a sort of apposition to *χώρας*.

l. 578. Ἀργείων Δαναῶν seem to mean the Danai living in Argos, i.e. in Southern Greece.

l. 580. ᾖσι, § 23. 4.

l. 581. Ἰλιόθι πρὸ, see on Od. 5. 469.

l. 583. μεθ' αἷμα = 'next to one's own blood relations.'

l. 584. κεχαρισμένα εἰδὼς = 'with fond heart.'

BOOK IX.

ll. 3, 4. ἦ τοι .. αὐδὴν = Od. 1. 370, 371.

l. 5. τέλος = 'consummation,' not 'end.' So dawn is said to bring the day to perfection, *τελεῖν ἦμαρ*, Od. 5. 290. Cp. *τέλος θανάτοιο, γάμοιο*, etc.

l. 6. ἔχῃ .. ἅπαντα, 'possesses [men] throughout all the people:' the object to *ἔχῃ*, sc. *ἀνθρώπους*, is not expressed. Others make *ἔχῃ κάτα* = *κατέχῃ* governing *δῆμον*.

l. 9. κρειῶν, § 3. 2.

l. 10. ἐγχείῃ, ibid.

l. 11. The common order of words would be *τοῦτο εἴδεται κάλλιστόν τι εἶναι*.

l. 13. 'But thine heart did incline to ask of my sad troubles.' εἴρεσθ[αι], § 6.

l. 14. 'What shall I recount first *then*, and what last?' ἔπειτα, as in *ὣς ἄρ' ἔπειτ' ἠρᾶτο*, Od. 3. 62, 'So *then* he prayed.'

l. 15 = Od. 7. 242.

l. 17. εἴδετε for *εἰδῆτε*, § 3. 4, from *εἰδῶ*, Ep. conj. from *οἶδα*. Cp. *εἰδῶσι*, Od. 2. 112; conjunct. after *ὄφρα* as *ἔω*, [from *εἰμι* § 23. 4].

l. 18. καὶ ναίων, 'even when dwelling.'

l. 19. ὃς .. μέλω, 'who am esteemed by all men for craftiness.' *μέλω* used personally in Il. Cp. Od. 5. 6; and 12. 70. In Attic Greek *μέλει* is an impers. verb.

l. 21. εὐδείελος, for *εὐδέελος*, i.e. *εὔδηλος* = 'conspicuous,' others derive it from *δείλη*, 'the evening sunlight,' making the word mean 'westering,' lying to the western sun.

l. 22. ἀμφὶ δὲ .. ἰδέσθαι, 'And round it are set many islands very

close to one another, Dulichium and Samè and wooded Zacynthus; but [Ithaca] itself lies low in the sea, furthest of all toward the west, but the others lie away towards the east and the sun[-rise]: it is rugged, but a kindly nurse of young heroes: truly I can see nothing sweeter than one's own land.' For *ναιετάω* in the rarer sense of 'position,' cp. Soph. Aj. 596

ὦ κλεινὰ Σαλαμὶς, σὺ μέν που
ναίεις ἁλίπλακτος εὐδαίμων.

Samè, called later Cephallenia, is the modern Cephalonia; Zacynthus is now Zante: Dulichium, probably one of the Echinades at the mouth of the Achelous, may have been joined afterwards to the mainland by the deposit of the river. The epithet **χθαμαλὴ** [cp. *χαμαὶ*] does not really describe the coast-line of Ithaca, nor is the relative position of the islands reconcileable with fact. Homer writes as a poet, not as a geographer. For **πανυπέρτατος**, signifying 'last in a row,' cp. Il. 23. 451

ἧστο γὰρ **ἐκτὸς** .. **ὑπέρτατος** *ἐν περιωπῇ.*

Odysseus says, **ἧς γαίης** (*ἧς* from *ὅς* = 'his') to make the sentiment more general than if he had used *ἐμῆς*: cp. inf. v. 33.

l. 29. **αὐτόθι**, 'on the spot,' namely, *ἐν σπεσσὶ γλαφυροῖσι.*

l. 33 = Od. 7. 258.

l. 37. **εἰ δ' ἄγε**, cp. Od. 1. 271. **ἐνίσπω** is subjunct. of aor. *ἔνισπον*: the fut. is *ἐνισπήσω.* Trans. 'Come, let me tell.'

l. 38. **ἀπὸ Τροίηθεν.** Either the prep. or the termination is superfluous. Cp. *ἀπ' οὐρανόθεν*, Od. 11. 18, *εἰς ἅλαδε*, 10. 351.

l. 40. **Ἰσμάρῳ**, the name of the Ciconian town, defines more accurately the place already implied in *Κικόνεσσι*, with which word it is in apposition.

l. 42. Trans. 'That no one, as far as I am concerned (*μοι*, ethical dative) might go off robbed of fair share.' **ἴσης**, sc. *μοίρας.*

l. 44. **ἠνώγεα**, § 21. 2.

l. 47. **γεγώνευν**, § 4. 1.

l. 48. The Cicones of Ismarus lived on the south coast of Thrace: others of the same stock dwelt inland, *ἤπειρον ναίοντες.*

l. 49. The full sentence would be *καὶ ἐπιστάμενοι πεζοὶ μάρνασθαι ὅθι χρή τινα μάρνασθαι πεζὸν ἐόντα*, 'and knowing how to fight on foot where one ought to fight on foot.' **ἀφ' ἵππων** = 'from the chariot.'

l. 51. **ὥρῃ**, 'in their season.'

l. 54. Join **στησ. μάχην**, 'having set the battle in array;' cp. Od. 11. 314.

l. 56. **ὄφρα μὲν** = 'while.'

l. 57. **τόφρα δὲ**, [apodosis], 'so long.'

l. 58. 'But when the sun began to slope down towards eventide;' **μετὰ** gives the change of his course after reaching the meridian. With

βουλυτόνδε, cp. Hor. Odd. 3. 6. 42 *Sol ubi .. juga demeret bobus fatigatis.*

l. 59. κλῖναν Ἀχαιοὺς, 'turned them to flight.' Cp. *inclinare in fugam*, Livy 34. 28.

l. 62. ἀκαχήμενοι διὰ τοὺς ὀλωλότας. ἄσμενοι ὅτι μὴ αὐτοὶ ἀπολώλαμεν, Eust.

l. 65. πρίν τινα .. ἀῦσαι, 'ere one [=*we*, like French *on*, or Germ. *man*] had called thrice on each of my poor comrades.' This is like the *magna manes ter voce vocavi*, Virg. Aen. 6. 505.

l. 69 = Od. 5. 294.

l. 70. ἐπικάρσιαι, according to Schol. = *obliquae*, i.e. drifting away from the wind. Cf. ἐπικαρσίας τοῦ Πόντου, 'at an angle to the Euxine.' Hdt. 7. 36. Others render it *praecipites*, of ships plunging bows under, in a heavy sea, from κάρα, 'head.'

l. 76. τέλεσ' ἠῶς, see on v. 5, sup.

l. 77 = Od. 12. 402.

l. 81. παρέπλαγξεν δὲ K., 'drifted me past Cythera' (now Cerigo). He wished to sail between C. and Malea, but the N. wind drove him southward as far as the lotus-eaters' land.

l. 84. γαίης Λωτ., probably near the Little Syrtis on the coast of Africa. The *lotus* mentioned here is a prickly shrub with a yellow fruit like a plum, if it is to be identified with the jujube tree that still grows in that neighbourhood.

l. 88. προΐειν, § 23. 1, 'I sent them forward to go and enquire,' etc.

l. 89. The phrase σῖτον ἔδοντες distinguishes mortals from Gods and brutes; if it be anything more than a fixed epithet.

l. 90 = Od. 10. 102.

l. 96. βούλοντο, 'were fain.' βούλεσθαι implies a preference, Cp.

βούλομ' ἐγὼ λαὸν σῶν ἔμμεναι ἢ ἀπολέσθαι,

Il. 1. 117. θέλειν expresses a decision in the mind.

l. 98. Join ἄγον .. ἀνάγκῃ. With ὑπὸ ζυγὰ (acc. of motion towards) ἐρύσσας must be closely joined, 'dragging them under the thwarts, I made them fast there.'

l. 100. After κελόμην we might expect λάθοιτο instead of λάθηται, but the conjunctive really follows ἐπιβαινέμεν. The actual words spoken were ἐπιβαίνετε νηῶν μή τις λάθηται, but they are here put in a sort of *oratio obliqua.*

ll. 103, 104 = Od. 4. 579, 580, etc.

l. 105. Later writers sought the home of the Cyclopes in Sicily, but the whole scene belongs only to a region of the poet's fancy.

l. 106. ὑπερφιάλων. Their 'trust in the Gods' was not devoutness, but expresses only a simple confidence in the bounties of nature.

l. 111. καί σφιν, 'And the rain of Zeus makes [the fruits] grow for them.'

l. 115. The plural subject to ἀλέγουσι is implied in ἕκαστος.

l. 116. ἔπειτα introduces a change of subject: trans. 'Now.' It is doubtful whether we should read ἔπειτα λάχεια = 'deep-soiled,' or 'thick-grown,' (perhaps from λαχ-αίνω), or ἔπειτ' ἐλάχεια = 'small,' from ἐλαχύς. The gen. γαίης is dependent on λιμένος.

l. 120. εἰσοιχνεῦσι, § 4. 1.

l. 122. οὔτ' ἄρα καταΐσχεται, poet. for κατίσχεται or κατέχεται, *neque gregibus occupatur neque arationibus.*

l. 125. Trans. 'For the Cyclopes have by them [πάρα for πάρεισι] no ships with red-painted bows, nor men in their country as shipwrights who might build strong-benched ships, which should do all their business, travelling to the cities of men, as oftentimes men cross the sea to visit one another.' The passage αἵ κεν τελέοιεν . . θάλασσαν gives a parenthetical description of ships and their uses. With οἵ κέ σφιν the sentence takes up again the ἄνδρες τέκτονες of v. 126, 'who might also have worked their island into a fair settlement for them.' ἐυκτιμ. used predicatively with ἐκάμοντο.

l. 128. In such a phrase as οἷά τε πολλὰ = *veluti saepe*, οἷά τε or οἷα, was originally a cognate accusative with some verb in the sentence. We can say τόδε ἱκάνεις (Od. 10. 75) = τήνδ' ἄφιξιν ἱκάνεις, so here the full phrase would be something like, 'such frequent passages as men make,' τοίους πόρους, οἵους πολλοὺς ἄνδρες περόωσι: but the phrase has passed into an adverbial formula like the later ἅτε, and καθά.

l. 134. αἰεὶ εἰς ὥρας, 'ever as the seasons come.'

l. 135. πῖαρ is most likely a noun here, as in Il. 11. 550, and ὑπὸ governs the acc. οὖδας, as ὑπ' αὐγὰς, Od. 2. 182. Others write ὕπ', i.e. ὕπεστι and make πῖαρ an epithet of οὖδας, 'since there is fat soil beneath.'

l. 136. πείσματος, 'moorings,' generally; subdivided into the anchor-stones, εὐναί, to which the bows were made fast in deep water, and the stern-cable, πρυμνήσιον, attached to the shore. Between the two a ship could ride with her bows pointing seawards.

l. 138. μεῖναι, governed by χρεὼ from v. 136, with a change of construction.

l. 143. οὐδὲ προὐφαίνετο, used impersonally, 'nor was there light enough before us to see.'

l. 149. νηυσὶ, 'for our ships when beached,' *dat. commodi.*

l. 156. αὐλὸς is the metal collar which fixed the spear-head to the shaft.

l. 157. Join τρίχα δὲ διακοσμηθέντες.

l. 159. 'To each ship nine goats fell by lot, and for me by myself they chose out ten.'

l. 163. ἐξέφθιτο (§ 20. 4) with νηῶν, *ex navibus absumptum erat.*

l. 166. ἐλεύσσομεν, properly, can only go with καπνὸν and not with

φθογγήν. This usage is called *Zeugma.* αὐτῶν seems to distinguish the voice of the *men* from that of the *flocks*—'both smoke, and voice of men, and of sheep and goats.'

ll. 168–170 = inf. vv. 558–560, Od. 10. 185, 187.

l. 171 = Od. 10. 188; 12. 319.

l. 176. 'And whether they have a heart that fears the Gods,' θεὺς .. δέος.

l. 177. Join ἀνέβην νηὸς, and cp. Od. 2. 416.

l. 182. ἔνθα δὲ, apodosis to ὅτε δὴ of preceding line.

l. 184. μῆλα, small cattle. divided into sheep and goats.

περὶ δ' αὐλὴ, 'And round [the cave's mouth] a high-walled yard was made with deep-bedded stones;' i. e. the yard was walled in with huge polygonal blocks, the lower edge of which was sunk in the ground, and rows of trees planted along the walls.

l. 189. ἀθεμίστια ᾔδη = 'had a lawless mind,' like ὀλοφώια, ἀπατήλια εἰδώς.

l. 192. The reading ὅ τε φαίνεται, *quod quidem apparet*, gives better sense than ὅτε φαίνεται, *quando apparet*, 'Like a peak which stands out alone.'

ὅ τε, the neut. of ὅς τε.

l. 194. ἴρυσθαι, § 20. 4, 'to protect,' from the notion of 'drawing to oneself:' unless it be a diff. verb, from stem σερυ-, Lat. *serv-are.*

l. 198. ἀμφιβεβήκει, plqpf. from ἀμφιβέβηκα, a perfect with present signification; 'used to guard,' sc. before the town was destroyed. This sense of guarding comes from 'walking around,' 'patrolling.'

l. 204. δυώδεκα πᾶσιν, see on Od. 5. 244.

l. 206. ἠείδη, § 23. 8.

l. 209. ὕδατος, κ. τ. λ., 'poured it to mix with [ἀνὰ of distribution] twenty measures of water.'

l. 212. Join τοῦ .. ἀσκόν. ἦια, two syllables, § 4. 3.

ἀσκὸν μέγαν .. οἴσατο γάρ. Odysseus took care to be well supplied with this wine, which would be strong enough for the gigantic visitor whom he expected.

l. 214. ἐπιειμένον (ἕννυμι) ἀλκήν, 'clothed with might.'

l. 217. ἐνομ. ν. κ., 'he was feeding his sheep at pasture.'

l. 218. ἐθηεύμεσθα, § 4. 1.

l. 219. στείνοντο, § 3. 2, 'were crowded with sheep and kids' (στεινὸς, στενός.)

l. 221. ἔρχατο, plqpf. εἴργω, § 17. 4. 'By themselves were the firstlings: by themselves the later-lambs [properly, 'intermediate,' μετὰ, μέσος], and by themselves again the newly-yeaned.' ἕρση = 'dew,' is, like δρόσος, used for tender young of animals. ναῖον, irreg. imp. from νάω = 'swam' or 'flowed.'

l. 224. πρώτιστα, opposed to αὐτὰρ ἔπειτα, v. 225.

l. 229. 'That I might both see the man himself and [learn] whether,' cf. inf. v. 267, 'he would give me entertainment: notwithstanding, he was not going to be a joy to my comrades when he appeared.'

l. 231. **ἐθύσαμεν**, sc. by making such burnt-offerings as we were able, with cheese instead of flesh.

l. 234. **ἵνα οἱ ποτιδόρπιον εἴη**, 'that it might serve him for [light at] supper,' not for cooking; he did not roast his meat.

l. 238. 'He left the males without, (viz.) outside the deep yard,' which was in front of the cave's mouth, sup. v. 184.

l. 239. For **ἔκτοθεν** it is proposed to read *ἔντοθεν*. It is easier to imagine that the ewes were driven into the cave and the rams left outside, viz. *in* the yard.

l. 240. **θυρεὸν**, two syllables, § 4. 3.

l. 245. In v. 308 *πάντα κατὰ μοῖραν* follows *μῆλα*, with which it agrees in gender. In this passage it may be assimilated to *μῆλα* implied in *ὄϊς* and *αἶγας*, or it may be regarded in the light of a mere formula = 'everything in order.'

ὑφῆκεν ἔμβρ. ἑκάσ., 'put a young one under each [mother],' sc. to be suckled; 'and having forthwith curdled' [sc. with fig-juice, *ὀπὸς*, Il. 5. 902] 'half the white milk, he set it down in wicker baskets, having collected it together.'

l. 248. **οἱ εἴη πίνειν**, see on Od. 1. 261.

l. 250. **σπεύδειν τι**, 'to do it with despatch,' Il. 13. 235.

ll. 252–255 = Od. 3. 71–74.

l. 252. **πλεῖθ'**, i. e. *πλεῖτε*, (*πλέετε*), from *πλέω*, 'to sail.'

l. 253. **ἀλάλησθε**, perf. from *ἀλάομαι*.

l. 254. **ἀλόωνται**, § 18. 2.

l. 255. **ψυχὰς παρθ.**, i. e. *παραθέμενοι*, 'risking their lives,' properly, 'laying as a stake.'

l. 256. **ἡμῖν .. δεισάντων**, see on Od. 6. 157.

l. 258. **ἀλλὰ καὶ ὧς**, 'but yet for all that,' lit. 'even thus.'

l. 266. Join **τὰ σὰ γοῦνα ἱκόμεθα**, as in Od. 3. 92. **κιχανόμενοι**, absol., 'lighting on thee.'

l. 267. **εἴ τι**, see on sup. v. 229.

l. 268. **ἣ θέμις**, see on Od. 3. 45.

l. 269. **αἰδεῖο**, § 3. 3, for *αἰδέεο*, *αἴδου*.

l. 273. **ἢ τηλ. εἰλ.**, i. e. and so art a stranger to our ways.

l. 274. **ἀλέασθαι**, sometimes *ἀλεύασθαι*, first aor. from *ἀλέομαι* § 19. 3.

l. 276. = Od. 8. 281.

l. 277. **πεφιδοίμην**, second aor. redupl. med. of *φείδομαι*, § 16. 2.

l. 279. **εἴφ'** = *εἰπέ*. **ἔσχες νῆα**, 'moored your ship,' cp. Od. 10. 91.

l. 280. **δαείω**, § 22.

l. 281. 'But he did not deceive me with all my great knowledge.'

l. 283. νέα, one syllable, § 4. 3.

l. 291. Join διαταμὼν μελεϊστὶ, which form of adverb occurs in Il 24. 409.

l. 294. ἀνεσχέθομεν, from aorist form ἀνέσχεθον, lengthened from ἀνέσχον, cp. Od. 4. 284.

l. 297. ἐπὶ .. πίνων, sc. 'on the top of the meat.'

l. 298. διὰ μήλων, 'down the whole length of the flock.'

l. 301. ὅθι φ. ἧ. ἔ., 'where the midriff holds the liver.'

l. 302. χείρ' ἐπιμασσ., i. e. χειρὶ, 'having clutched it with my hand;' for the accent thrown back, cp. εἴφ', sup. v. 279. Cp. inf. v. 446.

l. 303. ἀπωλόμ. ὄλεθρον, as ἀπώλωλε μόρον, Od. 1. 166, cognate accus.

l. 311. σὺν δ' ὅ γε, apodosis. δὴ⁀αὖτε, two syllables, § 4. 3.

l. 319. The γὰρ comes in here because the reason of the action in the main sentence is given before the action itself is described. The sentence would run logically, 'We cut off a piece of the Cyclops' club, *for* it lay at the side of the sheep-pen.' Cp. Od. 5. 29.

l. 320. ἔκταμεν, i. e. ἐξέταμε, second aor. of ἐκτέμνω.

l. 321. A shortened form of sentence for τὸ μὲν ἄμμες ἐίσκομεν τόσσον εἶναι ὅσσος τε [cp. the phrase οἷός τε] ἐστὶν ἱστὸς νηός: the relative is attracted into the case of the unexpressed antecedent. 'We guessed it to be as big as [is] a mast,' etc. Cp. ὅσον τ' ὄργυιαν, v. 325.

l. 330. κέχυτο μεγ., 'was spread out wide;' μεγάλα, like μεγαλωστί: here ἤλιθα only qualifies πολλὴ = 'in vast abundance.'

l. 331. The readings vary between πεπαλάχθαι and πεπαλάσθαι, which may be distinct forms of perfect from παλάσσω [πάλλω]. The proparoxyton πεπάλασθαι, a reduplicated second aor. retaining α for ε, and formed directly from πάλλω, seems to be the more appropriate tense. As the lots were pebbles, ψῆφοι, which they used to shake [πάλλειν] in a helmet, the simple verb has taken the sense of 'voting by lot.'

l. 332 ἐμοὶ σὺν = *mecum*.

l. 334. ἄν κε, see on Od. 5. 361.

l. 335. ἐλέγμην, Od. 4. 451, syncopated second aor., § 20. 4.

l. 347. κρέα, one syllable, cp. v. 283, sup. and § 4. 3.

l. 348. Odyss. slily flatters Cyclops by assigning him divine honours, such as a libation. In οἷόν τι the addition of τι gives a sort of general meaning to the οἷος, as in ὅσσος τις, Od. 10. 45.

l. 352. πολέων, i. e. 'out of all the numbers of men that there are.'

l. 355. 'Be good enough to give me more.' For πρόφρων, cp. Od. 2. 230.

l. 362. Join περιήλυθε Κ. φρένας, 'stole round the Cyclops' senses.' φρένας epexegetical accusative, i. e. one that appends a closer description, as Τρῶας τρόμος ἔλλαβε γυῖα, 'the Trojans, that is to say, their limbs.' See p. 17

l. 366. Οὖτις here becomes a proper name, 'No-man,' so in the accus. it appears as Οὖτιν instead of *οὔτινα.*

l. 369. μετὰ οἷς ἑτ., i. e. 'in the list of his comrades,' not = 'after.'

l. 372. He lies on his back, drooping (lit. sloping) his head on one shoulder.

l. 374. οἰνοβαρείων, particip. from *οἰνοβαρέω*, § 3. 3.

l. 377. ἀναδύῃ, opt. for *ἀναδυίῃ*. So Il. 16. 99 *ἐκδῦμεν* for *ἐκδυίημεν*, and *δύῃ*, Od. 18. 348; trans. 'might shirk.'

l. 382. 'But I standing above [it] kept twirling it, as when a man might bore ship-timber with a drill, and the others at the lower end keep it moving with a strap, grasping the strap at either end.' The τρύπανον (v. 385) is a drill with a long shaft. The master shipwright stands on a plank leaning his weight on the wooden head in which the drill revolves. His men wind a long strap round the shaft of the drill, and by alternately pulling they make the tool spin first one way and then the other till it pierces the wood.

l. 384. τρυπῷ, described as opt. for *τρυπάοι*. More likely conjunct. from form *τρυπόω.*

l. 389. ἀμφὶ, 'all around,' adverbially with *εὗσεν.*

l. 390. οἱ ῥίζαι, i. e. '*its* roots.' σφαραγεῦντο, § 4. 1.

l. 392. ἰάχοντα agrees grammatically only with the masc. *πέλεκυν.* τὸ γὰρ, 'for this' [sc. *βάπτειν*] gives iron its strength.

l. 395. 'And terribly he howled aloud, and the rock echoed around.' ἴαχε [*ἰάχοντα*] is lengthened by the augment.

l. 400. δι' ἄκριας, 'along the heights,' Epic accus. from *ἄκρις*, another form of *ἄκρα* or *ἄκρη*, so *πόλιας*, Od. 8. 560, § 11. 5.

l. 403. Join τίπτε τόσον ἀρημένος, i. e. *quid tibi tanti mali accidit ut tantopere vociferares*, Ernest. For *ἀρημ.*, see on Od. 6. 2.

l. 408. Polyphemus means, '"No-man" is slaying me by craft *and not* by force.' The Cyclopes understand his words, 'No man is slaying me by craft *or* force,' and so in v. 410 *οὔ τις* appears as *μή τις*, which suggests the pun of *μῆτις*, inf. v. 414.

l. 415. ὠδιν. ὀδύνῃσι, 'in agony of anguish;' the ring of the two words being intentional.

l. 420. ἄριστα, Od. 3. 129; see on 2. 203.

l. 423. ὥς τε περὶ ψ., *utpote de vita.*

l. 425. ὄιες. Aristarch. seems to have written here *οἴιες metri grat.* But as *ὄϝις* (Lat. *ovis*) has the digamma, the short *ο* may be lengthened before it, on the analogy of a short vowel lengthened before a liquid.

l. 433. Join τοῦ νῶτα καταλαβὼν, 'Having grasped his back, I lay curled up under his shaggy belly; and having turned over, I held on by my hands firmly to the thick wool.'

l. 435. στρεφθεὶς seems to refer to his position of holding on back downwards; others render, 'twisting my hands in.' χερσὶν is emphatic; the *ἑταῖροι* were *tied* on.

l. 438. **καὶ τότε**, apodosis, cp. sup. vv. 59, 171.

l. 439. **ἐμέμηκον**, an imperfect formed from *μέμηκα*, perf. of *μηκάομαι*.

l. 443. **ὥς οἱ**. The enclit. *οἱ*, 'for him,' throws back its accent. 'He did not know that men had been tied, *unawares to him*.'

l. 445. **στεινόμενος**, see on sup. v. 219, 'loaded with his wool and me.'

l. 446. **ἐπιμασσ.**, sup. v. 302.

l. 447. **ἔσσυο**, § 20. 4.

l. 448. **λελειμμ. οἰῶν**, 'left behind by.' *Μενέλαος Ἀντιλόχοιο λείπετο*, Il. 23. 523. With **πάρος ἔρχεαι**, cp. Od. 4. 811.

l. 455. **πεφυγμένον**, with accus. In Od. 1. 18 with genit., q. v.

l. 456. **εἰ δή**, 'couldest thou feel as I do.'

l. 458. For **οἱ . . θεινομένου**, see on Od. 6. 157.

l. 460. **οὐτιδανὸς Οὖτις**, 'good-for-nothing No-man.'

l. 462. **ἐλθόντες** has no plural verb with which to go. The main idea is split up into *λυόμην* and *ὑπέλυσα*, 'I began to loose myself from under the sheep, and then I released,' etc.

l. 464. **τανα-ύ-ποδα**, the *υ* represents the digamma, § 2. The original form was *ταναϝόποδα*, from root *ταν* as in *τείν-ω*, etc. **δημῷ**, notice the accent.

l. 465. **πολλὰ περιτροπέ.**, 'often turning round,' sc. in fear.

l. 468. **ἀνανεύειν** = to intimate refusal by shaking the head: *κατανεύειν* = to assent, v. 490 inf. Join **οὐκ εἴων κλαίειν**.

l. 473. See on Od. 5. 400.

l. 474. **κερτομ.**, 'with abusive [words].'

l. 475. The emphasis is on **ἀνάλκιδος**, 'no coward's comrades,' etc. 'Your evil deeds were sure to come home to you.'

l. 480. **κηρόθι**, § 12. 2.

l. 483. This line has no place here. A stone thrown *προπάρ. νηὸς* would not go near the rudder. See on v. 540 inf.

l. 486. **πλημμυρὶς**, 'the [shoreward] wash from the sea,' explaining *παλιρρ. κῦμα*. Not the current or tide, but the swell caused by the stone, 'made the ship come to land.' **θεμόω**, cp. *θε-ῖναι θεσμός*.

l. 489. **ἐμβαλέειν κώπῃς**, Lat. *incumbere remis*, Virg. Aen. 5. 15.

l. 491. Join **ἅλα πρήσσοντες**, cp. *κέλευθον πρήσσειν*, Od. 13. 83. **προσηύδων**, 'was going to hail,' imperf.

l. 497. **φθεγξ.**, of sound generally; **αὐδήσαντος**, of words.

l. 498. Join **συνάραξε**, cp. Od. 12. 412.

l. 504. **φάσθαι**, *dic*.

l. 507. **ἱκάνει**, as *κιχήσεσθαι*, sup. v. 477.

l. 510. Join **μαντευ. Κυκλώπ.**, dative = 'for the C.' **κατεγήρα**, § 20. 1.

l. 511. **τάδε πάντα**, 'all this,' viz. 'that I should lose my sight.'

l. 513. **ἐδέγμην**, § 20. 4.

l. 517. θείω, §§ 3. 3 and 23. 1.

l. 518. πομπὴν τ' ὀτρύνω. Trans. 'And may hasten your return home .. that the Earth-shaker may grant you one.' *πομπ. ὀτρ.* occurs Od. 7. 151. The δόμεναι .. ἐνν. describes the *particular* form of *πομπή*, viz. a safe-conduct from Poseidon. Others render, 'And may urge the Earth-shaker to grant you a return home.'

l. 525. ὡς οὐκ, κ.τ.λ. The word *ὡς* takes up an unexpressed *οὕτως* that qualifies the foregoing sentence. Trans. 'Would that I, etc. .. as surely as not even Pos. will heal your eye.' Cp. Od. 17. 253, Il. 13. 827.

l. 527. χεῖρ'[ε].

l. 535. ἀλλοτρίης. Odyss. came home in a Phaeacian ship, Od. 13. 95 foll. 535 = Od. 11. 115.

l. 538. ἐπέρεισε δὲ, 'he put into [his throw] immense strength.'

l. 539. 'And he dashed it down a little behind the ship, but it failed to reach the rudder's tip.' Others join *τυτθ. ἐδ. δὲ*, 'but he failed by a little.' It is, however, against Homeric usage that *δὲ* should stand in this position.

l. 540. ἐδεύησεν, from a form *δεύω* for *δέω*, the *υ* representing a digamma, § 2.

l. 542. The χέρσος here is the shore of the island (sup. v. 116), not of the land of the Cyclops.

l. 545. εἵατ[ο], § 23. 7.

l. 546. νῆα μὲν, apodosis.

l. 549. μή τίς μοι, see on sup. v. 42.

BOOK X.

l. 1. Αἰολίην νῆσον. The ancients identified this with one of the Aeolian Islands on the north coast of Sicily, the group to which belong Lipari and Stromboli. The names *Αἴολος* [*ἀῆναι*, 'to blow'] and *Ἱπποτάδης* [*ἵππος*], are chosen to describe the speed of the winds.

l. 3. πλωτῇ, 'floating.' So the island of Delos was said to float (*erratica Delos*, Ov. Met. 6. 333), till Zeus rooted it in the sea. Cp. Virg. Aen. 3. 76.

l. 5. καὶ = 'as well,' i. e. besides himself. γεγάασιν = *εἰσὶν*, Od. 5. 35, *γέγονα, γεγόνασι*, or without nasal *γεγά[σ]ασι*.

l. 6. ἡβώοντες, § 18. 2.

l. 7. ἀκοίτῑς, i. e. *ἀκοίτιας*, acc. plur. from *ἄκοιτῐς*. So *ἦνῑς* from *ἦνῐς*, Il. 6. 94.

l. 10. κνισῆεν, κ.τ.λ., 'and the steaming house echoes all around its outer court.' The *steam* comes from the roasting meats suggested in *δαίνυνται* and *ὀνείατα*. The meaning seems to be, that the palace of the

King of Winds is full of moaning sounds, which make themselves heard even in the outer yard. Others read *αὔλῃ = αὐλήσει*, 'flute-playing,' or *αὐδῇ*, or *περιστεναχίζετ' ἀοιδῇ*.

l. 14. **φίλει**, 'Aeolus (included in *τῶν*, v. 13) entertained me.'

l. 17. **ἀλλ' ὅτε δὴ καὶ ἐγώ**, 'but when I, too, [in my turn] began to ask.' The apodosis to *ὅτε* is *οὐδέ τι*. Cp. Od. 1. 16–18.

l. 19. **δῶκε δέ μ'**, i.e. *μοι*. **ἐννεώροιο**, [*ἐννέα-ὥρῃ*], 'nine-seasons-old;' perhaps a round number to express full maturity (as *ἐννῆμαρ*). Others suppose a noun *νεώρη*, i. e. *νέα ὥρη*, analogous to *ὀπώρη*. The word *ἐννέωρος* (cp. *ἔν-διος*, Od. 4. 450) would then mean, '*in* youthful strength.' *ἐννέωρος*, three syllables, § 4. 3.

l. 24. **παραπνεύσῃ**, sc. that not a breath might get past the fastening. A better reading might be *παραπνεύσει' ὀλίγον*.

l. 26. **αὐτοὺς .. αὐτῶν**, 'ourselves,' 'our own folly.' Cp. Od. 1. 17.

l. 28. **ὁμῶς** [not *ὅμως*] = *ὁμοίως*, 'day and night *alike*.'

l. 31. **κεκμηῶτα**, 'tired out, because I was always handling the vessel's sheet myself.' The **πούς** is the rope at the lower corner of the sail, by which it was set at the proper angle to catch the wind.

l. 40. **Τροίης**, sc. *γῆς*, Od. 5. 39 = the land of Troy. Join **κειμ. ληΐδ.**, 'store from the booty,' partit. gen.

l. 42. **κενεὰς σὺν χ. ἔχ.** Here *σὺν* is adverbial, 'bringing along with us only empty hands.' Others join *συνέχοντας*, 'holding together [i. e. because there is nothing between them] empty hands.'

l. 45. **ὅσσος τις**, see on Od. 9. 348.

l. 51. **ἀποφθίμην**, 2 aor. med. optat.; so *φθῖτο*, Od. 11. 330.

ll. 56–58 = Od. 9. 85–87.

l. 56. **ἠπείρου**, used generally for *terra firma;* here it refers only to an island.

l. 59. **ὀπασσάμενος**, as Schol. *ὀπαδὸν ἑλόμενος*, 'having taken to attend me.'

l. 66 = Od. 7. 320.

l. 68. **πρὸς τοῖσί τε**, 'and besides them [sc. *ἑταίροις*] cruel sleep.'

l. 69. *σχέτλιος*, cp. Lat. *improbus*, and see note on Od. 5. 118.

l. 75. **τόδ' ἱκάνεις**, 'thou art come *thus*;' lit. 'art come this [coming].' Cp. Od. 1. 409. **ἀπεχθόμενος** is, according to Buttmann, an aorist part. from pres. *ἀπεχθάνομαι*. Others refer it at once to a present *ἀπέχθομαι*. Aeolus does but express the common belief (which Job's friends held), that misfortune was a sign of a man having offended heaven.

l. 79. **ἐπεὶ** introduces the reason why they were obliged to row, 'since no more did any wafting wind show itself.' **πομπὴ** includes every means for the accomplishment of a journey. With *φαίνετο*, cp. Od. 4. 361.

l. 81. **Λάμου**. The later Greeks put the Laestrygones in Sicily. Cp. Thucyd. 6. 2. The Romans made Formiae the city of Lamus, and

Horace says that Formian wine ripens in a Laestrygonian jar. Hor. Odd. 3. 16, 34; 17, 1, foll.

l. 82. **Τηλέπυλος** seems to be the name of the town, **Λαισ.** the epithet. The name can hardly signify 'far-gated' [*τῆλε-πύλη*], which is meaningless; but rather 'big-gated,' as suited for giants, v. 120. The root *τηλ-*, seen in *τηλεθάω*, is ΘΑΛ = 'to grow big.' See note on *τηλύγετος*, Od. 4. 11.

ὅθι ποιμένα ποιμὴν, *κ.τ.λ.* Trans. 'Where, as he drives home his flock, shepherd hails shepherd, and the other, driving forth his flock, answers him. In this place a man who could do without sleep might earn two sets of wages; one by minding cattle, and the other by pasturing white sheep, for the outgoings of night and day are close together.' As in northern latitudes, of which Homer may have heard some stories, there is no real night in the country of the Laestrygones. Day dawned almost the same instant that night fell. So we may roughly consider the twenty-four hours of day and night divided into two halves of twelve hours of uninterrupted daylight. A man who could do without sleep could spend half this time in feeding sheep, and the other half in minding cattle, and so get double wages for double work. He would drive home the first batch as twilight fell, and would be ready to take out the second batch directly the daylight reappeared, which happened so immediately that the outward-bound and homeward-bound herdsmen actually passed one another in the gateway. Strictly speaking, the words *ἐγγὺς .. κέλευθοι* ought equally to imply the nearness of the night to the dawn, as well as of dawn to night; but it is only of the latter that the poet is thinking.

l. 88. **τετύχηκε**, [*τυγχάνω*], scarcely stronger than *ἐστί*. Cf. *πεδίοιο διαπρύσιον τετυχηκώς*, Il. 17. 748. **διαμπερὲς**, 'right along,' of the unbroken continuity of the cliff.

l. 91. **ἔνθ' οἵ γε**, apodosis to *ἔνθ' ἐπεὶ*, sup. v. 87. **ἔχον**, 'steered,' Od. 3. 182; 9. 279.

l. 95. **αὐτὰρ ἐγὼν**, 'But I [opp. to *αἱ μὲν*] kept back my ship outside the harbour, there, at its outermost edge.'

l. 96. **ἐπ' ἐσχατ.**, a nearer definition of *αὐτοῦ*, as *αὐτοῦ τῷδ' ἐνὶ χώρῳ*, inf. v. 271. Join **ἐκ-δήσας**, 'having made my hawsers fast to a rock.'

l. 97. **παιπαλόεσσαν**, Od. 3. 170.

l. 98. **βοῶν ἔργα** = 'ploughed land;' **ἀνδρῶν** = 'vineyards and gardens.'

l. 100. **προΐειν**, § 23. 1.

l. 103. **ἐκβάντες**, sc. *νηῶν*. With **ἰέναι ὁδὸν**, cp. *ἔρχεσθαι ὁδὸν*, Il. 1. 151.

l. 105. **ξύμβληντο**, § 20. 2.

l. 106. **θυγατέρ[ι]**, § 6.

l. 110. 'Asked who was king of this people, and over whom he

reigned.' So with reading *οἷσιν*. For *ὃς* after *ὅς τις* in an indirect question, cf. Od. 17. 363

γνοίη δ' οἵ τινές εἰσιν ἐναίσιμοι, οἵ τ' ἀθέμιστοι.

The common reading *τοῖσιν*, is by some regarded as = *τέοισι*, i. e. *τίσι*, as *τεῦ* = *τίνος*.

l. 112. **ἐπέφραδεν**, § 16. 2.

l. 113. **ὅσην . . κορυφὴν**, for the attraction, cp. Od. 9. 322. **ἔστυγον**, § 20. 1. Join **κατέστυγον** = 'they were aghast at her.'

l. 121. **ἀπὸ πετράων**, probably the throwers were standing on the **ἀκταὶ** of v. 89.

l. 124. 'And spearing them like fishes, they carried them off for a horrid meal.' **ἀτερπ. δαῖτα**, used predicatively.

l. 126. **τόφρα δὲ**, apodosis to *ὄφρα*, sup. **οἱ** = Laestrygones, **τοὺς** = the crews of Odysseus.

l. 129 = Od. 9. 489.

ll. 133, 134 = Od. 9. 62, 63.

l. 135. **Αἰαίη νῆσος**, so *Αἰαίη Κίρκη*, Od. 5. 334. Cp. Virg. Aen. 3. 385

Et salis Ausonii lustrandum navibus aequor
Infernique lacus Aeaeaeque insula Circes,

for the Romans put Circe's home on the promontory of Circeii (*Monte Circello*) in Italy.

l. 136. **θεὸς αὐδήεσσα**, see on Od. 5. 334.

l. 137. **ὀλοόφρονος** = 'the sorcerer,' literally, a man of dangerous wisdom. Cp. Od. 1. 52.

l. 140. **κατηγ. νηὶ**, 'we put in with our ship;' opposed to *ἀνάγεσθαι*, 'to put out to sea.' **νηὶ** is an instrumental dative, as *ἵπποισι*, Od. 4. 8.

ll. 143, 144 = Od. 9. 75, 76.

l. 144. **τέλεσε**, i. e. 'brought *full* daylight.' Cp. Od. 9. 5.

l. 149. **ἐείσατο**, § 3. 5.

l. 152. **αἴθοπα**, 'ruddy,' because of the flames showing through it.

l. 153. **δοάσσατο**, 'seemed,' 1st aor. form from root ΔΙϜ. From same root comes *δέατο* or *δόατο*, Od. 6. 242.

l. 155. **προέμεν**, 2nd aor. inf. of *προΐημι*.

l. 156 = Od. 12. 368.

l. 159. **ὁ μὲν . . πιόμενος**, 'He came down to the river from his feeding-ground in the wood, to drink.' The fut. of *πίνω* in Homer always with ῑ.

l. 162. Lit. 'and it,' viz. the brazen spear, 'passed,' cp. Od. 5. 68 *ἡ δὲ . . ἡμερίς*. For **μακὼν**, see under *μηκάομαι* in Lex. and cp. § 20. 1.

l. 165. **τὸ μὲν** [sc. *δόρυ*]. 'The spear I laid down there on the ground and let it lie, but I pulled brushwood and withies, and having plaited a rope, a fathom-long, well twisted across and across, I tied,' etc. **ἀμφοτέρωθεν** thus applies to the method of plaiting, others make it refer to the

'whole length' of the rope from end to end. With the attraction *ὅσον τ' ὄργυιαν*, cp. Od. 9. 325.

l. 169. **καταλοφάδεια**, the older spelling, according to Eustath. Others read **κατᾱλοφάδῐα**, with the short syllable lengthened *metri grat.* Odysseus tied the creature's legs together and put his head through, so the deer hung down behind from his neck.

l. 171. **ἑτέρῃ**, 'one hand,' i.e. the '*other*,' in reference to the hand that held the spear.

l. 172. **νεὸς**, § 11. 6. **ἑταίρους . . ἄνδρα ἕκαστον**, cf. Od. 2. 252, 258.

l. 176. **ὄφρα**, sc. *ἐστὶν*, 'so long as there is.' In this address the main clause begins *ἀλλ' ἄγετε*, but the sentence that gives the reason is put first, sc. *οὐ γάρ πω*. Cp. inf. vv. 190, 192, 226.

l. 179. **ἐκκαλυψ.** They had covered their heads in their sorrow. Cf. Od. 8. 85, 92.

l. 181 = Od. 4. 47.

l. 182. Cp. Od. 2. 261.

ll. 183–187 = Od. 9. 556–560.

l. 188 = Od. 9. 171.

l. 189 = Od. 12, 271.

ll. 190–192. **ζόφος** and **ἠὼς**, 'west and east,' and more nearly defined by the following **οὐδ' ὅπῃ . . ἀννεῖται** (i. e. *ἀνανεῖται* from *ἀνανέομαι*).

l. 195. **πέρι . . ἐστεφάνωται** = 'rings round,' 'surrounds.'

l. 196. **αὐτῇ**, in opposition to the high ground, *σκοπίῃ*.

l. 202. **ἀλλ' οὐ γὰρ** = 'but [all in vain], for no good came by their weeping.'

l. 209. **ἄμμε**, § 15. 1. 'They found in the glens Circe's house built of polished stones, on open ground,' i. e. with clear view all round: **περισκέπτῳ** from *σκέπτομαι*. Others render 'sheltered,' from *σκέπω*.

l. 212. **ὀρέστεροι**, 'of the mountain;' for the termination, cp. *ἀγρότερος, θηλύτερος, ἡμέτερος*.

l. 213. **ἔθελξεν**, 'charmed.'

l. 217. Their master (*ἄναξ*) always brings them 'tit-bits for their appetite;' so *ἵνα πλησαίατο θυμὸν*, Od. 19. 199.

l. 225. **κήδ. κεδνότ.**, 'nearest and dearest.'

l. 231. **κάλει**, 'bade them in.'

l. 234. The proper name for this mess (here called **σῖτος**) is *κυκεὼν*, as inf. v. 290. Cp. Il. 11. 624. **χλωρὸς** = 'yellow.'

l. 238. Join **κατὰ . . ἐέργνυ.**

l. 241. **ἐέρχατο**, cp. Od. 9. 221.

l. 242. **παρ-έβαλεν**, 'threw beside them.'

l. 247. **βεβολημένος**, as if from form *βολέω*, for the perfect pass. of *βάλλω* is *βεβλημένος*. Cp. *βεβολήατο*, Il. 9. 3.

l. 249. **ἀγασσάμεθ' ἐξερ.**, lit. 'were amazed as we questioned,' where we should say, 'questioned him in our amazement.'

l. 262. ἀμφὶ δὲ [sc. *βαλόμην*] τόξα, 'and across my shoulders I threw my bow and arrows.'

l. 263. ἠνώγεᾰ, § 21. 3.

l. 264. ἀμφοτέρῃσι, sc. *χερσὶ*, Od. 5. 428.

l. 265 = Od. 2. 362.

l. 268. τοίσδεσι, Od. 2. 47, 'with these men here;' the *ἕταροι* who had not gone to Circe's house. σῶν, *tuorum.*

l. 273. ἔπλετο, aor. *πέλομαι*, cf. Od. 2. 364, properly refers back to the moment of Eurylochus' story. Trans. 'is come upon me.'

l. 279. πρῶτον ὑπηνήτῃ, [*ὑπήνη* properly the part below the mouth; then, the hair thereon], 'just bearded.' Cp. Virg. Aen. 9. 181

Ora puer prima signans intonsa iuventa.

l. 280 = Od. 2. 302.

l. 281. δὴ αὖτ', one syllable, § 4. 3.

l. 282. οἵδε, 'yonder,' pointing to Circe's house.

l. 283. ἔρχαται, Od. 9. 221.

l. 288. ἀλαλκεῖν, Ep. aor. from root *ἀλκ.*, which occurs in form *ἀλέξω*, 'to ward off,' generally with dat., as *ἀλ. νήεσσι πῦρ*, Il. 9. 347; here with genit., *κρᾱτὸς* (*κάρα*).

l. 290. κυκεῶ = *κυκεῶνα*, see sup. v. 235.

l. 295. ἐπαΐξαι, (inf. for imperat., as v. 297 *ἀπανήνασθαι*, v. 299 *κέλεσθαι*), 'rush upon her.'

l. 298. αὐτὸν = *αὐτόν σε*, 'and may intreat you well yourself.'

l. 299. μακάρων ὅρκον, 'the oath of the blessed Gods,' i. e. the oath which the Gods take, sc. by Styx. Cp. Od. 2. 337. See the similar act of Calypso, Od. 5. 184. Others translate, 'by the Gods,' *deos obtestata.*

l. 300 = Od. 5. 179.

l. 301. ἀπογυμνωθέντα = 'disarmed,' so *γυμνὸς ἄτερ κόρυθός τε καὶ ἀσπίδος*, Il. 21. 50.

l. 303. φύσιν, here (like *φυή*) 'its appearance.'

l. 304. ἔσκε, § 17. 6.

l. 305. θεοὶ καλέουσι is a phrase that may imply that it is a poetical or an old-fashioned word. Cp. *Πλαγκτὰς τάς γε θεοὶ μάκαρες καλέουσι*, Od. 12. 61. See also Il. 1. 403; 2. 814; 14. 291; 20. 74.

l. 309. ἤια, § 23. 3.

l. 316. δέπᾳ is the reading of most editions, an older form is *δέπαι*, from *δέπας*, so *γήραι*, Od. 11. 136.

l. 318. οὐδέ μ' ἔθ., 'and she failed to charm me.'

l. 320. λέξο, § 20. 3, from *λέγω*, [root ΛΕΧ], 'lie down.'

l. 323. ὑπέδραμε, i. e. 'ran crouching *under* his sword-arm and so clasped his knees.'

l. 325. τίς πόθεν; *quis hominum* [*et*] *unde?*

l. 327. The force is not changed by the doubled *οὐδέ*. One neg. goes to the verb and one to negative the *ἄλλος*.

l. 328. ὅς κε πίῃ καὶ ἀμειψ. The full phrase would be *καὶ οὗ ἕρκος ὀδ. πρῶτ. ἀμείψηται τάδε φάρμ.*, 'and whose teeth these drugs have once passed.' Perhaps we might render *ἀμείψεται*, 'lets pass;' so that both verbs may have the same subject.

l. 330. πολύτροπος, see Od. 1. 1.

l. 333. θέο = *θοῦ*, 'put up thy sword in its sheath.'

l. 334. ἐπιβείομεν, cp. Od. 6. 262.

l. 335. πεποίθομεν = *πεποίθωμεν*.

l. 337. πῶς γάρ με κέλεαι; 'Why, how canst thou bid me?' Cp. inf. v. 383. *κέλεαι*, two syllables.

l. 339. αὐτὸν, sc. *με*.

ll. 343, 344 = Od. 5. 178, 179.

l. 348. τέως, 'meanwhile.'

l. 349. ἕασι, § 23. 4.

l. 351. εἰς ἅλαδε. See on Od. 11. 18.

l. 353. λῖτα, see Od. 1. 130.

l. 360. ζέσσεν, *ζέω*, 'boiled.

l. 361. ἕσασα, particip. from aor. εἷσα, 'I set' (root ͑ΕΩ). Trans. 'Having seated me in a bath, she washed me from [i. e. with water from] a great tripod-basin, [pouring it] down over head and shoulders, after she had mixed it to a nice warmth;' lit. *θυμ-ᾱρὲς*, 'what suits the fancy,' used predicatively with *κεράσασα*. λό' for *ἔλοε*, imperf. from *λόω*, another form of *λούω*.

l. 363. Join ἐξείλετο γυίων, 'till she had taken the heart-breaking weariness from my limbs.'

l. 364. λίπ' ἐλαίῳ, Od. 3. 466.

ll. 364, 365 = Od. 3. 466, 467.

l. 366. εἷσε δὲ begins the apodosis.

ll. 368–372 = Od. 1. 136–140.

l. 378. ἶσος ἀναύδῳ, 'like a dumb man.'

l. 383. τίς γάρ κεν ἀνήρ; 'Why, what man who was right-minded could bear to taste meat and drink before he had rescued his comrades?'

l. 384. πρὶν .. πρὶν = *ante .. quam*.

l. 385. λύσασθαι (mid. voice), of Odysseus rescuing his comrades *for himself*: λῦσον (active, v. 387), of Circe doing it for Odysseus. So of Chryses, *λυσόμενος θύγατρα*, and of Agamemnon, *τὴν δ' ἐγὼ οὐ λύσω*, Il. 1. 13, 29.

l. 386. πρόφρ. κελεύεις, 'dost bid me with all thine heart,' see on Od. 5. 161.

l. 388. δι' ἐκ μ. βεβ., i. e., 'passed through the hall and went out of it.

l. 393. ἃς πρὶν, 'which the baleful drug had made to grow thereon before.'

l. 397. 'They clung to my hands .. each one of them,' cp. Od. 2. 252, 'and into the hearts of all there stole a tender sorrow.'

l. 398. ἱμερ. γόος is like 'tears of joy;' γόος implies the noise of crying, and not only the feeling in the heart.

l. 403. To draw a ship up on land implied the intention of a long stay. 'Bring all your stores to grottos and place them therein,' if we read ἐν σπ. πελαζ. The reading κτήματα δὲ σπη. = 'Bring them to the grottos, and all the ship's tackling (ὅπλα).'

l. 405. ἰέναι, inf. for imperat.

l. 409. κατὰ . . χέοντας.

l. 410. 'And as when the calves in the homestead around the drove of cows that have come back to the fold-yard when they have had their fill of grass'—(here the verb in the conjunct. after ὅτ' ἂν should come in, but the construction changes after the parenthesis and goes on with the simple indicative)—'they all leap together before them, nor can the pens hold them, but with loud lowing they run round their mothers; so they, when they saw me, threw themselves upon me, with tears'—(with ἔχυντο we must repeat ἀμφί, cp. for accus. Od. 16. 214)—'and their feeling seemed to be just as if they were come to their home and the very city of rugged Ithaca.'

l. 425. ὀτρύνεσθε . . ἕπεσθαι, 'make haste to accompany me;' so ὤτρύνοντ' ἰέναι, Od. 17. 183.

l. 427. ἐπηετανὸν, 'good store,' Od. 6. 86. 427 = Od. 7. 99.

l. 430 = Od. 4. 77.

l. 431. πόσ' ἴμεν; 'Whither are we going?' So ἴμεν, 1st plur. from εἶμι, Od. 2. 127.

l. 432. καταβήμεναι, the epexegesis of κακῶν τούτων. See p. 16, ad fin.

l. 433. ποιήσεται, i. e. ποιήσηται, § 3. 4, with κεν, 'who will make us all either swine or wolves or lions, so that perforce we should have to keep ward at Circe's house.' cf. Od. 7. 93. ὥς περ K. ἔρξε seems to take up only the καὶ ἀνάγκῃ, 'all against our own will, even as the Cyclops treated us,' (ἔρδω). But ἔρξ', or ἔρξ', might come from ἔργω, 'shut us up.'

l. 435. οἱ μέσσαυλον, '*his* inner court.'

l. 437. τούτου, sc. 'Οδυσσέως.

l. 440. τῷ οἱ ἀποτμήξας, 'having therewith smitten off his head, near kinsman though he was, to dash it to the ground.' τῷ, sc. ξίφει.

l. 442 = Od. 9. 493.

l. 444. νῆα ἔρυσθαι, 'to guard the ship.' 444 = Od. 9. 194.

l. 451 = Od. 4. 50.

l. 453. φράσσαντό τ' ἐσάντα, 'and recognised each other face to face.'

l. 457. θαλ. γόον, 'a burst of sorrow,' on the analogy of θαλ. δάκρυ.

l. 463. ἀσκελέες [σκέλλω, 'to dry'] καὶ ἄθυμοι, 'withered and spiritless.'

l. 465. **πέποσθε** for *πέπονθτε*, i.e. *πεπόνθατε*, (*πάσχω*), *passi estis.* Aristarchus read *πέπασθε.*

l. 467. **τελεσφόρον**, see on Od. 4. 86.

l. 469. **περὶ . . ἔτραπον**, 'returned on their course,' so as to begin anew. The next line seems to have been interpolated from Hes. Theog. 59.

l. 472. **δαιμόνιος**, properly, 'a man possessed,' a term used to describe any one whose conduct seems extraordinary. Here meaning 'demented,' as proved by his forgetfulness of home.

l. 481. **γούνων**, 'by her knees,' so *λίσσεσθαι Ζηνὸς*, 'by Zeus.' The phrase is suggested by the ordinary *γούνων ἅπτεσθαι.*

l. 486. **ἀμφ' ἐμὲ**, simply, 'around me.'

l. 491. **ἐπαινὴ**, 'dread,' an epithet only of Persephone, is rightly interpreted by Scholiast as = *αἰνή.* Buttmann Lexil. s. v. would write *ἐπ' αἰνὴ*, 'and dread P. *besides.*' Others regard the word as = *ἐπαινετὴ*, 'renowned,' like *ἀγαυὴ*, Od. 11. 213.

l. 493. **μάντηος**, from *μάντις*, as *πόληος* from *πόλις.* Others read *μάντιος*, which requires *ā*λ*ā*ου or ἀλάοο.

l. 494. 'To whom P. granted his wits even after death, alone [of all the dead] to have his senses, while *they* flit as phantoms.'

l. 495. **οἴῳ** attracted into case of **τῷ.** **πεπνῦσθαι**, perf. from *πνέω.* Cf. *πεπνυμένος.*

ll. 496–499 = Od. 4. 538–541.

l. 499. **κυλινδόμενος**, Od. 4. 542.

l. 502. **Ἄϊδος**, sc. *δῶμα.* The forms *ἄϊδος* gen., and *ἄϊδι* dat., necessitate a form of the nom. *Ἄϊς.*

l. 506. Join **ἀνὰ πετάσσας**, 'having spread aloft.'

l. 507. **ἧσθαι**, inf. for imper. **κε φέρῃσι**, almost = future. Cp. sup. v. 288, Od. 1. 396.

l. 508. **Ὠκεανὸς** is represented as a river encircling the whole expanse of land and sea. When the earth is represented on the shield of Achilles (Il. 18), the ocean-stream forms the rim of the shield. It was perhaps separated by a bank from the sea round which it flowed, and in this bank there may have been one or two openings. At any rate, when this stream was crossed (*περᾶν*) the traveller was beyond the confines of the world, and the *ἀκτὴ λάχεια* on the further side belonged to the kingdom of Hades.

l. 509. For **λάχεια**, (v. l. *ἐλάχεια*), see on Od. 9. 116.

l. 511. **κέλσαι** (§ 19. 2), inf. for imperat. Here begins the apodosis to **ἀλλ'** *ὁπότ' ἄν.*

l. 513. **Πυριφ. τε ῥέουσι Κώκυτός τε.** The grammarians call this arrangement of the plural verb with a singular subject preceding and following, the *σχῆμα Ἀλκμανικὸν*, as if it were common in Alcman's writings. So in Il. 5. 774

ᾗχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος.

l. 515. **δύω ποταμῶν**, according to Schol., the meeting of the Cocytus and Pyriphlegethon, whose united waters flow into Acheron.

l. 517. **ὅσον τε πυγούσιον**, for the constr., see Od. 9. 322. *πυγ.* adj. from *πυγὼν*, 'a cubit in length and breadth.'

l. 518. **ἀμφ' αὐτῷ δὲ**, 'and round the edge thereof pour a drink-offering for all the dead.'

l. 521. **γουνοῦσθαι**, with double meaning of supplication and promise, viz. that you will perform (*ῥέξειν*) a sacrifice.

l. 523. **ἐσθλῶν**, 'treasures,' lit. 'good things.'

l. 524. **ἀπάνευθεν** = 'apart from the rest.' **οἴῳ**, 'for himself alone.'

l. 526. **λίσῃ**, 1 aor. subj. *λίσσομαι*, *cum vero supplicaveris.*

l. 527. For the gender **θῆλυν μέλαιναν**, see on Od. 4. 406. 'Turning the victim towards the nether-darkness,' not with head stretched back and looking upwards, as in sacrificing to the Gods above, 'and do thou thyself turn away'—(not to pry into such mysteries)—'moving towards the stream of the river (Oceanos).' He is to look back from the *ἀκτὴ λάχεια* of v. 509, in the direction of the world of the living, across the ocean-stream over which he has now passed.

l. 531. **ἀνῶξαι**, aor. from *ἀνώγω*.

l. 532. **κατάκειτ[αι]** = *jacent*, the ordinary reading (*κατέκειτ'*) is unintelligible. From *ἑτάροισι* the construction passes into the accus. and infin. in *δείραντας κατακῆαι.*

l. 537. **πρὶν Τ. πύθεσθαι**, 'Suffer not the shades to come near to the blood [in the trench] till thou hast enquired of Teiresias.'

ll. 539, 540 = Od. 4. 389, 390.

ll. 543–545 = Od. 5. 230–232.

l. 548. **ἀωτεῖτε**, probably as Buttm., only as a strengthened form of *ἄημι*, 'to breathe;' spoken of the deep breathing of sleep. Others, from the use of *ἄωτον*, 'flower,' or 'prime,' interpret it by *ἀπανθίζετε*, 'cull the flower of sleep,' like the *molles carpere somnos*, Virg. Georg. 3. 435.

l. 551. The second **οὐδὲ** goes closely with *ἔνθεν*, *ne abhinc quidem.*

l. 554. **ὅς** here seems to be the demonstr., *hic quidem.*

ἐν δώμασι. To enjoy the cool air he lay down on the flat roof. Starting up suddenly, he forgot to descend 'by going to the long ladder,' these last words forming the important clause.

l. 556. **κινυμένων**, from *κίνυμαι*, another form of *κινοῦμαι.*

l. 559. **καταντικρὺ** is written in some edd. as one word = 'right down from.' Others join *κατὰ τέγεος*, and make *ἀντικρὺ* the adv. qualifying *πέσεν*. Join **ἐξεάγη**, as in *ἐξ αὐχένα ἄξῃ*, Il. 5. 161.

l. 562. 'Ye are thinking, may be, to return.' The mid. indic. of *φημὶ* is rare. Cp. Od. 6. 200.

l. 565. This line is bracketed, as no construction is possible.

l. 567. Join **κατὰ** with **ἑζόμενοι** = *καθεζόμενοι*, or take it adverbially.

Others join *καταῦθι*, as *κατόπισθε*, *παραῦθι*. **γόων** = *ἐγόαον*, 3rd plur. imperf. of *γοάω*.

l. 568 = sup. v. 202.

l. 571. Join **παρὰ νηὶ κατέδησεν** with *θηλ. μέλαιν*. Cp. sup. v. 527. **οἰχομένη**, 'having left us,' i. e. unperceived, as the following words explain, 'having easily slipped away from us.'

BOOK XI.

l. 4. 'We took and put on ship-board those (sup. 10. 572) sheep.' **ἔβησα**, transitive aor. from *βαίνω*.

l. 5 = Od. 10. 570.

l. 8 = Od. 10. 136.

l. 9. **πονησάμενοι ὅπλα**, 'having set in order the tackling.' Cp. Od. 9. 250.

l. 10 = Od. 9. 78.

l. 11. **πανημερίης**, used adverbially with *ποντοπορ.*, 'as she moved over the waters all day long.'

l. 13. **πείρατα Ὠκεανοῖο**, 'the bounding-line [of the world] formed by the ocean-stream;' so *ἀνέμων κῦμα*, 'the wave caused by the winds,' Od. 13. 99.

l. 14. **Κιμμερίων πόλις . . κεκαλυμμένοι.** *Constructio ad sensum*. See on inf. v. 91.

l. 15. **ἠέρι**, 'mist.' 15 = Od. 8. 562.

l. 18. **ἀπ' οὐρανόθεν**, see Od. 10. 351, *εἰς ἅλαδε*, where either termination or preposition is superfluous.

l. 19. Join **ἐπὶ . . τέταται.**

l. 20 = Od. 9. 546.

l. 21. **παρὰ ῥόον**, 'along the stream.'

l. 22. **φράσε**, sc. in Od. 10. 516.

l. 24. **ἔσχον**, 'held them' till Odysseus was ready to slay them, as in v. 35. It seems to be a word of sacrificial ritual.

ll. 25–37. See Od. 10. 517–530.

l. 35. **ἀπεδειροτ. ἐς βόθρον**, 'cut their throats [for the blood to run] into the trench.' Cp. *μῆλα ἱερεύειν ἐς πηγάς*, Il. 23. 148.

l. 37. **ἐξ Ἐρέβευς**, § 4. 1.

ll. 38–43. Cp. Virg. Georg. 4. 471, foll., and Aen. 6. 306, foll. These verses have been rejected by many ancient and modern commentators, as being inconsistent with the following account of the ghosts coming up one by one.

l. 40. **οὐτάμενοι.** These participles are best described as from the syncopated aorist, § 20. 4, with a passive signification. Cp. *κτάμενος*, Od. 22. 412; *ἀλιτήμενος*, Od. 4. 807. Others regard them as perf.

pass. forms with change of accent, because they have passed in usage from verbs into adjectives.

l. 42. οἳ πολλοὶ ἐφοίτων, *qui adveniebant frequentes.*

ll. 44–50 = Od. 10. 531–537.

l. 51. Elpenor appeared first, because, his corpse [so *σῶμα* always in Homer] having remained unburied, he could not go down *δόμον Ἄϊδος εἴσω.* Cf. Virg. Aen. 6. 337–339.

l. 58. 'Thou wast quicker coming [*ἰὼν* in best MSS. instead of *ἐὼν*] here on foot than I with my black ship.' φθάνειν implies a comparative notion, and so is followed by *ἤ*, as sometimes *βούλομαι.* See inf. 489.

l. 60 = Od. 10. 504.

l. 61. ἆσε, *ἀάω.* The form *ἄασα* occurs Od. 10. 68. ἀθέσφατος here refers to the excessive quantity, as in the phrase *κρέα ἄσπετα.* See, for *ἀθέσφ.*, Buttm. Lexil. s. v.

l. 62. καταλέγμενος, § 20. 4. See on 10. 555–560.

ll. 63–65 = Od. 10. 558–560.

l. 66. τῶν ὄπιθεν, rightly the Schol. *καταλελειμμένων οἴκοι*, further explained by the words *οὐ παρεόντων.* Trans. 'And now I beseech thee by [genit. as in Od. 2. 68] those we have left behind, not here with us.'

l. 70. σχήσεις νῆα, Od. 10. 91.

l. 72. καταλείπειν, inf. for imperat., as in vv. 74, 75.

l. 73. νοσφισθεὶς, 'turning away from me.' So *νοσφίσατο*, inf. v. 425.

l. 76. ἀνδρὸς δυστήνοιο does not follow the case of *μοι*, but depends directly upon *σῆμα*, 'the tomb of an unhappy man,' as a monument to all posterity; lit. 'even for posterity to hear of.' Od. 3. 204.

l. 81. στυγεροῖσι, 'sad.' So inf. v. 465.

l. 82. ἄνευθεν ἐφ' αἵματι ἴσχων, 'holding away from myself over the blood.' Odysseus sits on the side of the pit nearest to the living world, and holds out his sword at arm's length.

l. 83. ἑτέρωθεν is the side of the pit nearest to Erebus.

l. 88. προτέρην ἴμεν πρὶν πυθέσθαι = *ante accedere quam sciscitatus essem.* *προτέρην . . πρὶν*, like *πρὶν . . πρίν.*

l. 89 = Od. 10. 537.

l. 91. χρύσεῖον, two syllables. ἔχων agreeing with *Τειρεσίας* implied in *Τει. ψυχή*: *constructio ad sensum.* See sup. v. 14.

l. 94. ἤλυθες ὄφρα ἴδῃ, subjunct. after aor. tense, because in sense it = *ἐλήλυθας.*

l. 97. ἀναχασ., 'having retreated.' Join ξίφος ἐγκατέπηξα, 'But he, that faultless seer, when he had drunk the dark blood, then accosted me.'

l. 100. δίζηαι for *δίζησαι.* For a similar dropping of *σ*, cp. the forms *βέβληαι, μέμνηαι.* 'Thou enquirest after a pleasant return, Odysseus; but, the God will make it a hard one for you.'

l. 102. λήσειν, sc. σε, 'that thou wilt go unnoticed of P.' ὅ, i. e. καθ' ὅ, *propterea quod*, 'because he hath stored up wrath in his heart against you, but still for all that [καὶ ὥς, even thus], though suffering troubles, you may yet come home.' For ὅ so used, cp. Od. 12. 295. Others make it equivalent to ὅς, which occurs in the corresponding line, Od. 13. 342.

l. 107. Θρινακίη, a legendary island, not to be confounded with Sicily, which was called Trinacria from its three promontories (τρεῖς ἄκραι). The name may have some allusion to the trident (θρῖναξ) of Poseidon. See Od. 12. 127.

l. 108. εὔρητε, conjunctive after ὁππότε κε, sup. v. 106.

l. 110. 'Now if you leave them unharmed ἀσῖνέας, § 4. 3) and keep the thought of your return in mind, then you may still reach Ithaca.' ἐάᾳς for ἐάῃς, from ἐάω.

l. 113. 'And should you yourself escape, you will come there late, in wretched plight, having lost all your comrades.' νεῖαι, 2 sing. pres. from νέομαι or νείομαι, which contain a future notion like εἶμι. In Od. 12. 188, we have νεῖται. The *form* is possibly future.

ll. 114, 115 = Od. 9. 534, 535.

l. 120. κτείνῃς, conjunct. of aor. ἔκτεινα.

l. 121. ἔρχεσθαι, infin. for imperat., as ἀποστείχειν and ἔρδειν, inf. l. 132. To come to the country of men unacquainted with salt seems to be a poetical way of saying, 'when you have quietly settled down inland far away from the sea,' the only source of salt known to the ancients.

l. 127. The token by which Odysseus would know that he had reached the place was that a man of the country would meet him, and show his utter ignorance of sea life by mistaking an oar for a winnowing-shovel.

l. 128. φήῃ, § 23. 5. ἔχειν, sc. σε. The apodosis begins with καὶ τότε δή.

l. 131. ἐπιβήτορα, 'the mate.'

l. 133 = Od. 4. 479.

l. 134. θάνατος ἐξ ἁλὸς, 'a death far away from the sea.' So ἐκ καπνοῦ, Od. 16. 288. Others join ἐλεύσεται ἐξ ἁλὸς, 'shall come upon you from the sea,' which agrees with the later legend that Odysseus was slain by Telegonus (his son by Circe) who, not recognising his father, shot at and mortally wounded him with a spear tipped with a fish-bone, as if the sea would be his foe to the last. But this agrees less well with ἄβληχρος = 'mild,' from root βλακ, i. e. μλακ, as in μαλακ-ός.

l. 135. For τοῖος, see on Od. 1. 209.

ὅς κέ σε, 'which shall slay thee when pressed by the burden of a fair old age.'

l. 136. λιπαρῷ, lit. 'sleek' or 'shining.' For ἀρημ., see on Od. 6. 2.

l. 141. τῆνδε, 'yonder.'

l. 144. **τὸν ἐόντα.** *τὸν* predicate = *τοῦτον ἐόντα*, 'how she can recognise me as being the man [I really am].' Cp. *οὔ πώ φησι τὸν εἶναι*, Od. 23, 116.

l. 147. **ὅν τινα . . ἐνίψει,** *quemcunque mortuorum sanguinem accedere siveris, is tibi vera renuntiabit* (for ὁ δὲ introducing the apodosis, cp. Od. 12. 41), *cuicunque vero denegaveris, is tibi rursus revertetur.*

l. 151. Join **κατὰ ἔλεξεν.**

l. 153. **ἔγνω,** sc. *ἐμέ.*

vv. 157–159 are suspicious, as being inconsistent with vv. 502, 508, 513.

l. 160. Join **ἀλώμενος πολὺν χρόνον.**

l. 161. The case of **νηὶ . . ἑτάροις** is the regular instrumental dat. = 'by means of.'

l. 166. **Ἀχαιΐδος** (*Ἀχαιΐς*), sc. *γῆς* = Peloponnesus. **ἁμῆς** = *ἡμετέρας.*

l. 171. **τανηλεγέος,** Od. 2. 100.

l. 174. **εἰπὲ πατρὸς,** 'tell me *of* my father,' on analogy of *πεύθεσθαι, ἀκούειν.*

l. 175. **γέρας,** here = 'the sovereignty.'

l. 183. '*Videtur nimirum prius oppetiisse Anticlea quam Penelopen proci ambirent, Ulyssisque facultates diriperent,*' Löwe.

l. 185. **τεμένεα,** § 3. 4, the royal demesnes. **δαῖτας,** *κ.τ.λ.*, 'banquets which it is meet that a judge should enjoy, for all invite him.' A king was, by right of his position, a judge also.

l. 186. **ἀλεγύνειν,** properly, 'to take trouble about,' 'be interested in.' This description of Telemachus is hardly reconcilable with the fact that he could not have been more than fourteen years of age at this time.

l. 187. **πατὴρ,** 'Laertes.' **αὐτόθι** defined by *ἀγρῷ*, 'in the country.'

l. 188. **εὐναὶ,** used predicatively, 'nor has he by way of bedding.'

l. 190. **χεῖμα,** 'through the winter.'

l. 191. **εἷται,** perf. pass. in med. sense from *ἕννυμι.*

l. 193. **γουνὸν ἀλωῆς,** Od. 1. 193. **οἱ βεβλήαται,** 'are laid for him.'

l. 195. **ἀέξει μέγα,** 'makes his sorrow grow big, and old age besides (*ἐπὶ*) is come upon him.'

l. 201. 'Robs the limbs of life.' **ἐξείλ.,** aorist of custom.

l. 202. The key-word of the sentence is *πόθος*, the sense of which is carried on both to *μήδεα* and *ἀγανοφρ.* Trans. 'But regret for thee, and [for] thy counsels, and [for] thy tenderness.' As if it were, 'and thy counsels [now lost to me] and thy tenderness [so much missed].'

l. 205. Cp. Virg. Aen. 2. 792 foll.

> *Ter conatus ibi collo dare bracchia circum:*
> *Ter frustra comprensa manus effugit imago,*
> *Par levibus ventis volucrique simillima somno.*

l. 207. **εἴκελον,** adverbial as *ἶσον*, inf. v. 577.

l. 208. **γενέσκετο,** § 17. 6. **κηρόθι,** § 12. 2 (*a*).

l. 211. **ἐιν Ἀίδαο**, sc. *δόμῳ*. Notice dual combined with plural in *φίλας χεῖρε*. So *Δύ' Αἴαντες μενέτην*, Il. 8. 79.

l. 212. **τεταρπώμεσθα** = 'may weep our fill.' *Est quaedam flere voluptas*, Ov. Trist. 4. 2, 37.

l. 213. The predicate is **εἴδωλον**. 'Did she send this appearance a mere phantom, so that,' etc.

l. 216. **κάμμορε**, § 7.

l. 218. **δίκη** in its first sense of 'custom,' Od. 4. 691. Trans. 'But this is the way with mortals, when one is dead.'

l. 219. **ἔχουσι** = 'keep together.'

l. 220. **τὰ μὲν**, sc. *σάρκας, ὀστέα, ἶνας.*

l. 222. **πεπότηται**, 'flits about,' perfect with present force. So *πεποτήαται*, Il. 2. 90. From *ποτάομαι*, Epic form of *πέτομαι.*

l. 223. 'But hasten back as speedily as thou mayest to the light of day, and bear in mind (lit 'know') all this [that thou hast seen].'

l. 238. **ἠράσσατο**, (*ἐράομαι*), 'fell in love with Enipeus,' a Thessalian river that rises in Othrys and falls into the Apidănus.

l. 239. **ἵησι**, 'sends' [his waters], used intrans. Cp. Od. 7. 130.

l. 241. **τῷ δ' ἄρ' ἐεισάμενος**, 'now having likened himself unto him,' sc. unto the river-god Enipeus.

l. 242. **ἐν προχοῇς**, § 9. 6.

l. 245. The verse was rejected by the Alexandrian critics, as *ζώνην λύειν* is unhomeric.

l. 250. **τοὺς**, 'the sons,' masc. gend. implied in *τέκνα*. **κομ. ἀτιταλλ.**, infin. for imperat.

l. 251. **ἴσχεο** = 'keep silent.'

l. 253 = Od. 4. 425.

l. 255. **θεράποντε Διὸς** = 'kings,' as Zeus is the representative king. *Warriors* are called *θ. Ἄρηος*, Il. 2. 110.

l. 256. *Iolcos*, (now *Volo*), the capital of the Aeolidae, lay in the district of Magnesia in Thessaly.

l. 257. **ὁ δ' ἄρ'** = Neleus.

l. 258. **τοὺς ἑτέρους**, i.e. 'the other children' whom she bare, she bare to Cretheus. Cp. *οἱ ἄλλοι*, Od. 1. 26.

l. 260. **τὴν δὲ μέτα** = *post illam vero*. Asopus, a river in Boeotia. The founding and fortifying of Thebes by Amphion and Zethus is an older legend than the one which assigns the act to Cadmus; unless we suppose the upper city (*Καδμεία*) to be the work of the latter, and Thebes (*ἡ κάτω πόλις*) of the former.

l. 265. **ναιέμεν**, because of the Phlegyae who dwelt around.

l. 267. **θρασυ-μέμνονα**, (—*μέμονα*—*μέμ-αα*) = *audacio animo*.

l. 268. **ἀγκοίνῃσι**, § 7. 6. Join **ἐν ἀγ. μιγεῖσα**.

l. 269. *Creon*, king of Thebes (not to be confounded with C. brother-in-law of Oedipus), gave his daughter Megara to Heracles for aiding him against the Minyae.

l. 270. υἱὸς, with first syllable short; so *ἥρωος*, Od. 6. 303; because the diphthong or long vowel is followed by another vowel.

l. 271. Οἰδιπόδαο, § 9. 4, from nom. form *Οἰδιπόδης*. Ἐπικάστη, called by the tragedians *Ἰοκάστη*.

l. 272. μέγα ἔργον, Od. 3. 261.

l. 274. ἄφαρ δ', 'At once [after the union] the Gods made the matter [*ἀνάπυστα*, neut. plur. as *ἶσα*, etc.] known to men.'

l. 275. Join ἄλγεα πάσχων διὰ ὀλοὰς βουλὰς θεῶν.

l. 277. εἰς Ἀΐδαο, sc. *δῶμα*. 'The mighty warder,' lit. 'gate-fitter.'

l. 278. ἁψαμένη. 'Having fastened a noose on high [*αἰπὺν*, predicat. with *ἁψαμ.*] from the beam, absorbed in her own sorrow.'

l. 279. σχομένη = 'taken up,' 'fast held,' cp. inf. v. 334. τῷ δ', sc. Oedipus.

l. 284. The Minyan (as distinct from the Arcadian, inf. v. 459) Orchomenos was a city in Boeotia at the point where the Cephisus empties itself into the Copaic lake.

l. 285. οἱ, sc. 'to the king,' suggested in the word *ἐβασίλευε*.

l. 287. τοῖσι δ' ἐπ' = *ἐπὶ τοῖσι*, 'besides these.'

l. 289. ἐδίδου, 'Nor was Neleus minded to give her [imperf. tense] to the man who could not,' etc. The cows of the 'mighty Iphiclus' were hard to drive away; ἀργαλ. sc. *ἐλάσαι*. Melampus, son of Amythaon, was the 'blameless prophet' who undertook to recover these cows from Iphiclus, who had robbed Tyro (v. 235 sup.) of them. But he was caught and imprisoned by the herdsmen, and not released till he had 'uttered all the oracles;' this perhaps means till he had told Iphiclus, who was childless, how he might have an heir. The story is told again Od. 15. 230 foll.

l. 292. Join κατὰ-πέδησε, lit. 'fettered him down.'

l. 300. Πολυδεύκεᾱ, § 4. 3.

l. 301. γαῖα κατέχει is a common phrase for to be 'dead and buried,' inf. v. 549. In Il. 3. 243, the Tyndarids are described, in the same words, as 'dead and buried in Lacedaemon;' for in the Iliad they are merely mortal. Here, if the lines are genuine, the meaning must be, they are under the earth but not dead, as the next line shows, for though *νέρθεν γῆς* they are still alive, each one on alternate days living in Olympus or in the underworld.

l. 304. λελόγχᾱσιν, see on Od. 7. 114. The indefinite periods *ἄλλοτε .. ἄλλοτε* are defined by the addition of *ἑτερήμεροι*.

l. 305. τὴν δὲ μέτ', see on sup. v. 260.

l. 311. Perhaps because of their brief life (*μινυνθαδίω*) the poet specifies that at nine years old they were nine cubits high. ἐννέωροι (see on Od. 10. 19) and ἐννεόργυιοι, § 4. 3. The *γὰρ* introduces an explanation of *μηκίστους*, 'biggest of men.'

l. 314. φυλόπιδα, generally *φύλοπιν*. With *φ. στῆσαι*, cp. *μάχην στη-*

σάμενοι Od. 9. 54. If vv. 315–316 are genuine, which is doubtful, they must mean that the gods had fled from Mount Olympus into the *οὐρανὸς* above, and that the Aloidae began piling mountains on Olympus to make a great staircase up to heaven.

l. 319. πρὶν . . λάχνῃ, 'ere the curly hair had sprouted below their (*σφωιν*, § 15. 1) temples, and covered their chins (*γένῡς* for *γένυας*, acc. plur. from *γένῐς*) with thick down.'

l. 321. *Phaedra*, daughter of the Cretan Minos, and wife of Theseus after the death of Hippolyte. She loved her step-son Hippolytus, who rejected her passion. The Hippolytus of Euripides is on this subject.

Procris, daughter of Erechtheus king of Athens, and wife to Cephalus, to whom she proved untrue, and by whose hands she was unwittingly slain.

Ariadne, daughter of Minos and Pasiphae. She loved Theseus, and followed him on his voyage from Crete, but was killed by Artemis on the island of Dia.

l. 324. ἦγε μὲν, 'was fain to take' (imperf.), or 'was carrying off,' but he had no joy of her. The legend is not identical with that of the desertion of Ariadne by Theseus in Dia (Naxos) and the love of Dionysus for her. The Dia here named must be the little island (*Standia*) to the north of Crete.

l. 325. μαρτυρίῃσι. Perhaps the 'information' that she had yielded to Theseus when pledged to Dionysus.

l. 326. *Maera*, a nymph of Artemis, and mother of Locrus by Zeus.

Clymene, mother of Iphiclus, sup. v. 290.

Eriphyle, wife of Amphiaraus, bribed with a necklace by Polynices to send her husband on the fatal expedition against Thebes.

l. 327. ἀνδρὸς, 'for her lord['s life],' gen. of price.

l. 328. μυθήσομαι = *μυθήσωμαι*.

l. 330. φθῖτο, optat., see on Od. 10. 51.

l. 334. κηληθμῷ, 'by the magic' of his story-telling. Then Arete asks, What think you of this man, his outward form and his well-balanced (*ἐίσας*, al. 'in accordance' with his external beauty) mind? 'Now, it is *my* guest that he is, yet every one has his share in the honour [of entertaining such a hero]; wherefore be not in a hurry to send him off, nor give short measure of your gifts to one who needs them so sorely.'

l. 341. κέονται, Epice for *κεῖνται*.

l. 344. οὐκ ἀπὸ σκοποῦ οὐδ', 'not away from the mark, nor at variance with our own idea.' So the Schol. Others render *ἀπὸ δόξης*, 'Not different from what we should expect of our queen,' which is simpler. 'But on Alcinous here (*τοῦδε*) depend both promise and performance.'

l. 351. ἔμπης = 'notwithstanding,' taking up the *περ* of the last line.

The *οὖν* strengthens the qualifying force of *ἔμπης*, as in the combinations *δ' οὖν, γοῦν*.

l. 353 = Od. 1. 359.

l. 354 = Od. 9. 1.

l. 358. **καί κε τό.** Apodosis, 'I should like this better,' viz. to go back full-handed. For *καί κε*, see on sup. v. 111.

l. 363. **τὸ μὲν οὔ σε,** *κ.τ.λ.* This indeed we don't think thee to be, viz. a knave. So *ἐίσκειν* with accus. and infin., Il. 21. 332

ἄντα σέθεν γὰρ
Ξάνθον δινήεντα μάχῃ ἠίσκομεν εἶναι.

l. 364. **οἷά τε πολλοὺς,** *κ.τ.λ.* 'Inasmuch as the dark earth breeds many [such] men broadcast'—(others read *οἷά τε πολλὰ* = 'as oftentimes,' see on Od. 9. 128)—fashioning falsehoods out of things which one can never see with one's eyes.'

l. 366. **ὅθεν** = *ἐκ τοιούτων ἃ*, meaning from things which don't admit of proof; or 'pushing falsehoods [to a point (i. e. a perfection)] from which no man can so much as see (sc. that they are falsehoods).' **ὅθεν** in this case = *ἐκεῖσε ὅθεν*. The latter is simpler.

l. 367. **ἔπι** = *ἔπεστι*. **ἔνι** = *ἔνεισι*.

l. 368. **ὡς ὅτ' ἀοιδὸς**, cp. Od. 5. 281.

l. 369. **Ἀργείων**, specially of the comrades of Odys.

l. 371. **ἑτάρων**, perhaps of the chieftains with him at Troy. The first **ἅμα** must be closely joined with **αὐτῷ** = *tecum*; the second with **ἕποντο** = *comitati sunt*.

l. 373. Odyss. (v. 330) thought the night far spent; Alcinous, in his eagerness to listen, says it is long yet, 'infinitely long' (*ἀθέσφ.*).

l. 381. Join **τούτων οἰκτρότερα.**

l. 383. **ἀυτῇ**, 'cry,' i. e. battle, as *φύλοπις*, 'clansmen's shout.'

l. 384. **γυναικὸς** = Clytaemnestra.

l. 388. **ἀγηγέρατο**, *congregatae erant*, plqpf. with Attic reduplication from *ἀγείρω*, § 17. 4.

l. 392. **πιτνὰς**, from form *πίτνημι* an earlier form of *πετάννυμι*.

l. 393. **ἀλλ' οὐ γὰρ**, 'But [he could not do it] for,' etc.

l. 401 = Od. 10. 459.

l. 402. **περιταμνόμενον**, lit. 'encircling and cutting off from the herd.' A picturesque word to describe cattle-lifting.

l. 403. **μαχεούμενον**, a form of the present participle with the *o* lengthened into a diphthong *metri grat.* *μαχέοιτο* appears as pres. optat. Il. 1. 272.

l. 411. **κατέκτανε**, aorist of custom. 411 = Od. 4. 535.

l. 414. **ἐν ἀφνειοῦ ἀνδρὸς**, sc. *δόμῳ*.

l. 415. **ἢ γάμῳ**, see on Od. 1. 226.

l. 417. **μουνὰξ** = in single combat, or it may refer to any single instances of death.

l. 418. Join **ὀλοφύραό κε θυμῷ μάλιστα.**

l. 421. **οἰκτροτάτην**, predicat., 'but saddest of all that I heard was the voice,' etc.

l. 423. **ἀμφ' ἐμοὶ**, 'at my side,' sc. at the feast. 'But I, lifting up my hands [sc. beseeching mercy], dropped them to the ground, dying with the sword through me.' Others join *χεῖρας βάλλον περὶ φασγ.*, as if he made a last effort to defend himself.

l. 424. With ἀποθνήσκ. περὶ φ., cp. Il. 8. 86; 13. 441, 570; 18. 231; 21. 577; 23. 30, and Soph. Aj. 828 *φασγάνῳ περιπτυχής*, lit. 'folded round the blade;' 'but she, merciless one, turned away from me, nor would she bring herself to close my eyes, nor shut my mouth for me, though going to the realm of Hades.'

l. 426. Join **καθελεῖν ὀφθ. στόμα τε συνερεῖσαι.**

l. 429. **οἷον δή**, a special instance of the general principle in v. 427, 'such a deed [for example] as she did in having wrought.'

l. 432. **ἰδυῖα**, Od. 9. 189.

l. 433. **οἷ τε κατ'** = *κατέχευεν ἑαυτῇ αἶσχος.* The antecedent to *ᾗ* is also in dative, *καὶ ἐκείνῃ ἥτις ἂν εὔεργος ᾖ.*

l. 437. **ἤχθηρε διὰ** = 'has worked out his hatred by means of a woman's devices,' cp. sup. v. 276.

l. 441. **εἶναι.** This infin. and the foll. with imperatival force. 'Wherefore, in this present case [*νῦν*] do thou never be gentle even towards thy wife.'

l. 443. **τὸ δὲ κεκρυμμένον εἶναι.** For *εἶναι* we should expect *ἔστω*, but it is attracted into the infin. to balance *φάσθαι*. Cp. Il. 6. 87 foll. *ἡ δὲ . . πέπλον* θεῖναι *'Αθηναίης ἐπὶ γούνασι* = *Illa vero vestem deponat.*

l. 452. 'But that wife of mine suffered me not so much as to take my fill of joy in my son in gazing on him,' [lit. 'in my eyes'].

l. 453. Join **με αὐτὸν** = *ἐμαυτόν.*

l. 456. **κατισχέμεναι**, inf. for imperat. = *κάτισχε*, *appelle.* These lines are inconsistent with the praise of Penelope's virtue (sup. v. 445), and have been generally rejected. **πιστὰ**, neut. adjective as substantive, 'no trust;' so *φυκτὰ*, 'escape,' Od. 8. 299.

l. 458. **ἀκούετε**, sc. 'thou, Odysseus, and thy comrades.' For the tense, equivalent to our use of the perfect, cp. Od. 2. 118.

l. 461 = Od. 1. 196.

l. 464 = Od. 4. 837.

l. 467. **Πηληιάδεω.** Epic form for *Πηλείδου*, *δεω*, one syllable, § 4. 3.

l. 468. **Πατροκλῆος**, as if from nom. *Πατροκλέης*. For Antilochus, see Od. 3. 110; 4. 202, 187, etc.

l. 473. 'What stranger feat wilt thou devise,' sc. than this descent to Hades, explained in next line.

l. 476. **ἀφραδέες**, see on Od. 10. 495.

l. 478. Scan this line ὦ Ἀχιλ | εῦ Πηλ | ἑος υἱ | ὲ μέγα. The ε long, as frequently, before a liquid.

l. 479. Τειρ. κατὰ χρέος, (cp. ψυχῇ χρησόμενος), 'on business with Teiresias;' so κατὰ πρῆξιν, Od. 3. 72.

l. 482. With σεῖο μακάρτ., cp. Od. 5. 105.

l. 483. προπάροιθε, 'in time past.' Man stands with his back to the future; events thus come up behind (ὀπίσσω), and so, when past, are προπάροιθε.

l. 488. μή μοι θ. γ. παραύδα. 'Comfort me not respecting death.' θάνατον, accus. of reference.

l. 490. ἀκλήρῳ, explained by the next words, 'one who hath not much substance.'

l. 493. πρόμος ἔμμεναι, 'to be a chieftain.'

l. 494. πέπυσσαι, with doubled σ, perf. from πυνθάνομαι.

l. 497. Join κατ-έχει. With μιν . . χεῖρας, cp. Od. 1. 64.

l. 498. ὑπ' αὐγὰς [sc. εἰμὶ]. ὑπὸ sometimes used in H. when no idea of motion seems implied, cp. Il. 15. 267 ἔασιν ὑπ' ἠῶ ἠέλιόν τε.

l. 499. Τροίῃ, 'the Troad.'

l. 502. τῷ κε, κ.τ.λ. 'In that case would I make grievous my might and invincible hands to [many an] one [of those] who outrage him and shut him out from his meed of honour.' With τεῳ [τινι, § 15. 2] in this sense. cp. Od. 3. 224. Here the first aor. of στυγέω is used in a causative sense, στυγητὸν ἂν ποιήσαιμι.

l. 503. For οἵ = τῶν οἵ, cp. Od. 4. 177.

l. 509. *Scyros*, where he had lived with his grandfather Lycomedes, till Odys. brought him away to the war, because the oracle declared that Ilium could not be taken without his aid.

l. 512. νικάσκομεν, § 17. 6, 'beat him.'

l. 513. The readings vary between μαρναίμεθα (the natural opt. from μάρναμαι), and μαρνοίμεθα, which has the better MS. authority, and is supported by the analogy of ὄνοιο (ὀνίνημι) and κρέμοισθε (κρεμάννυμι, κρεμάω).

l. 515. τὸ ὃν μένος οὐδενὶ εἴκων, 'yielding to nobody in that might of his.'

l. 519. ἀλλ' οἷον, see on Od. 4. 242. Eurypylus, son of Telephus king of the Ceteans (so the Mysians are here called from the river Ceteus), was kept back from the expedition to Troy by his mother Astyoche, sister of Priam; she was afterwards persuaded to let her son go by the present of a golden vine which Priam gave her.

l. 521. γυναίων = 'given to a woman,' cp. sup. v 327. The death of the Ceteans was due to these 'gifts,' because they were the cause of their leader being sent to the war.

l. 524. Join ἐπετέταλτο (ἐπιτέλλω).

l. 525. The line seems a late imitation from Il. 5. 751, where the verbs are appropriately used of the cloud-gates of heaven; but here they are unsuitable as describing the closing or opening of the 'Trojan Horse.'

l. 527. **ὑπὸ**, 'under them.'

l. 531. **ἐξέμεναι**, (*ἐξίημι*), 'to let him go forth.'

l. 534. **μοῖραν**, 'fair share' [of the spoil], so *ἴσης*, Od. 9. 42. **γέρας ἐσθλὸν** = 'the choice prize,' viz. Andromache, cp. Virg. Aen. 2. 469.

l. 536. **οἷά τε πολλὰ**, see on Od. 9. 128.

l. 539. **βιβᾶσα**, § 21. 1, 'with grand step.' **ἀσφοδελὸς**, adjectival, is accented on ultima. The noun is proparoxyton.

l. 540. **γηθοσύνη ὅ**, *gaudens quod.*

l. 542. **εἴροντο δὲ κ. ἑ.**, *sciscitabantur vero de suis quaeque curis*, i.e. about their objects of interest in the upper world. Others render *εἴροντο*, *narrabant*, following the Scholl.

l. 545. **τὴν** (*νίκην*) **νίκησα**, so *φιλεῖν φιλότητα*, Od. 15. 245. **δικαζόμ.**, 'defending my right.'

l. 546. **ἔθηκε**, 'put them up (as a prize).' After the death of Achilles, Thetis offered his armour (Il. 18) to the greatest hero of the Greeks. The claim lay between Odysseus and Ajax. The decision was referred to the captive Trojans (v. 547), who declared for Odysseus. (This version being posthomeric, the line 547 is generally rejected).

l. 549. **γαῖα κατέσχεν**, see on sup. v. 301.

l. 550. **ὃς περὶ**, *κ.τ.λ.*, 'who was beyond all the other Danai both in beauty and achievements, next to,' etc., see on Od. 1. 66.

l. 553. **οὐκ ἄρ'**, 'Didst not thou mean then, even in death, to forget thy wrath against me for those accursed arms? The Gods set them up (as a prize) to be a mischief to the Argives. So mighty a defence for themselves they lost in thee (lit. 'thou didst perish'), and for thy death we Achaeans sorrow continually, even as for the person of Achilles.'.

l. 556. With **ἀχνύμ. σεῖο**, § 15. 1, cp. Od. 14. 376 *ἀχν. οἰχομένοιο ἄνακτος.*

l. 558. A shorter form of sentence for *ἀλλὰ Ζεὺς αἴτιος ὃς ἤχθηρε*, *κ.τ.λ.*

l. 560. **τεΐν**, § 15. 1.

l. 565. The whole passage from this line to v. 627 is probably the later introduction of some Rhapsodist, as the earlier commentators did not fail to observe. The main inconsistency lies in making Odysseus an eye-witness of the scenes enacted down in the underworld, whereas according to the original plan of the book, he remains sitting at the side of the trench to question the ghosts as they come up. Trans. 'There, notwithstanding, he would have addressed me in spite of his wrath, or I would (have accosted) him.' This use of *ὅμως* is apparently posthomeric, and the use of *καττεθνηώτων*, without a noun, is at least unusual.

l. 568. *Minos*, son of Zeus and Europa, king of Crete, and a famous lawgiver. It is thus that he appears as lawgiver and arbitrator in the lower world; not because he sentences the ghosts to their punishments (a later adaptation), but because men after death are represented as still carrying on the pursuits of their life in the upper world.

l. 570. **μιν ἀμφὶ ἄνακτα**, 'round him, the king.' **εἴροντο**, see on sup. v. 542, 'asked concerning their rights.'

l. 572. *Orion* is the hunter still, and drives his quarry before him in a frightened herd (*ὁμοῦ εἰλεῦντα*).

l. 578. **μιν . . ἧπαρ**, sup. v. 497. **γῦπε . . δύνοντες**, dual with plur.

l. 579. **δέρτρον** = 'the caul.'

l. 580. The readings vary between **ἤλκησε** and **ἕλκησε**, a first aor. from *ἑλκέω*, a poetical form of *ἕλκω* = 'maltreated.'

l. 584. **στεῦτο**. The ancients rendered this '*stood*,' but the word in Homer always implies 'eager straining' after something. Trans. 'Thirsting, he strove to drink (supply *πιέειν* from next clause), but was not able (Od. 12. 433) to take it to drink.' The verb only occurs in third sing. pres. and imperf., and is probably connected with stem *στυ-* (*ἵστημι*) in the sense of 'raising one's self' in a particular direction, '*craning* after something.'

l. 586. **ἀπολέσκετο**, iterative form from *ἀπώλετο*; so **φάνεσκε** from *ἐφάνη*. **καταζήνασκε** from *κατ-αζαίνω*.

l. 588. **κατὰ κρῆθεν**, sync. from *κάρηθεν*, *κάρη*, 'down from above' Others write *κατ' ἄκρηθεν* = *κατ' ἄκρης*.

l. 590. **συκέαι**, two syllables, § 4. 3.

l. 591. Join **τῶν ἐπιμάσασθαι χερσὶ**, *quae comprehendere manibus*.

l. 592. **τὰς δὲ**, apodosis. **ῥίπτασκε**, § 17. 6.

l. 597. **ἄκρον ὑπερβ.**, 'to send it over the hill top.' **κραταιὶς** = 'the over-mastering force.' Cp. Od. 12. 124, where the name recurs actually personified. Here it is a sort of half impersonation. 'The force turned the stone back.'

l. 598. Notice the rhythm of these lines describing the slow laborious ascent of the stone and its rapid and bounding descent. With **ἀναιδὴς**, cp. the use of the Lat. *improbus*.

l. 602. **αὐτὸς**, the hero himself, in opp. to **εἴδωλον**, 'his phantom form.' The lines 602–604 are generally rejected; 604 is borrowed from Hesiod, and the former lines express an idea too refined for Homeric psychology, and are inconsistent with the early conception of Hebe the virgin.

l. 605. 'And round him was raised a clamour of the dead, flying everywhere in dismay (*ἀτύζεσθαι πεδίοιο*, Il. 6. 24): and there was he, like dark night, holding his bow bare (from its case) and an arrow on the string, glaring about terribly, like one ever about to shoot. And the awful belt round his breast was a strap of gold, whereon were wrought marvellous devices, bears and wild boars and fierce-eyed lions,

and battles and slayings of men. May he who treasured up [the design of] that belt in his craft, having once fashioned it, never fashion any other work.' In this passage, the multiplication of participles without a finite verb is remarkable. The wish expressed may only imply that the belt was simply perfection and the craftsman had better 'let well alone,' lest he should fall short of it, or more likely, **σμερδαλ.** gives the key, and so the poet naïvely hopes that never may such a belt be made again. It was too dreadful.

l. 618. **ἠγηλάζειν** (*ἡγεῖσθαι*) **μόρον** = 'to endure fate,' on the analogy of the later *ἄγειν, διάγειν.*

l. 619. **ὑπ' αὐγὰς,** cp. sup. v. 498.

l. 621. The **χείρων φὼς** is Eurystheus, to whom Heracles was enslaved through the contrivance of Hera.

l. 623. **κύνα** = Cerberus as Hesiod names him.

ἔπεμψε, 'conducted me.'

l. 629 = Od. 4. 268.

l. 631. This line is said to have been inserted to gratify Athenian vanity by introducing the names of their national heroes.

l. 632. **ἀλλὰ πρὶν,** 'but ere that, up thronged the countless tribes of dead.' Join **ἐπαγείρετο.**

l. 634. **Γοργείην κ.,** 'the Gorgon-head of some terrible monster.' This general translation seems better than referring the story to any one particular Gorgon.

l. 633 = Od. 3. 150.

l. 640. The readings vary between **εἰρεσίῃ** and *-ίῃ*, the former is easier as making a better antithesis to ***κάλλιμος οὖρος.***

BOOK XII.

l. 4. **ἀντολαὶ** = *ἀνατολαὶ,* § 7 = 'the place where the sun rises;' so the plur. *τροπαὶ* for the spot where he turns to begin his journey back, Od. 15. 404.

χοροὶ, 'lawns' for dancing.

l. 5. **νῆα μὲν** begins the apodosis, Od. 9. 546.

ll. 6-8 = Od. 9. 150-152.

l. 10. **οἰσέμεναι,** § 20. 3.

l. 11. **ὅθ' ἀκροτ. πρόεχ'** [*προεῖχε*] **ἀκτὴ** marks the site of the burial. Join **ἀκροτ.** predicatively with **προέχε.**

l. 14. **ἐπερύσαντες,** 'having hauled up thereon.'

l. 16. **τὰ ἕκαστα,** so inf. v. 165, 'these things severally.' Cp. *ταῦτα ἕκαστα,* Il. 1. 550, Od. 14. 362.

l. 22. **ὅτε.** In this use of *ὅτε* with the present, and in a corresponding

use with a past tense (*εἷλει . . Ἕκτωρ . . ὅτε οἱ Ζεὺς κῦδος ἔδωκεν*, Il. 8. 216), we may notice a transition from the temporal to the logical force of the particle, like in the Lat. *cum* and *quando*, or in English 'while.' See on Od. 5. 357.

l. 23 = Od. 10. 460.

l. 27. **ἢ ἁλὸς ἢ ἐπὶ γῆς.** It is better to take *ἁλὸς* as a simple local gen. = 'on sea,' as Ἄργεος, Od. 3. 251, *ἠπείροιο*, Od. 14. 97, than to throw back the force of the *ἐπὶ* to govern it, which seems to be a later form of construction. **ἀλγήσετε** = *ἀλγήσητε*.

l. 28 = Od. 10. 466.

ll. 29–32 = Od. 10. 476–479.

l. 34. **προσέλεκτο**, § 20. 4, 'reclined at my side, and began to ask.'

l. 35 = Od. 10. 16.

l. 37. The journey to Hades 'has been accomplished,' *περαίνειν*. The two (v. 52, dual) Sirens are represented living in an island (v. 167) S.E. from Aeaea. Their name may mean the 'enchainers,' from *σειρή*. Later legend placed them off Capri or in the straits of Sicily.

l. 42. **τῷ δε**, apodosis. **γυνὴ** alone stands as subject to *παρίσταται*, but with *γάνυνται* must be taken also *τέκνα*.

l. 45. **ἀμφὶ**, (adverbial), 'all around.' **ὀστεόφιν** = *ὀστέων*, § 12. 1.

l. 46. **περὶ**, sc. *περὶ τὰ ὀστέα*, 'and the skin round the bones is wasting.' These words add a further explanation to *πυθομένων* (*πύθω*).

l. 47. **παρὲξ ἐλάαν**, inf. for imperat., so *ἀλεῖψαι*, and inf. v. 58 *βουλεύειν*.

l. 49. **ἀτὰρ**, *κ.τ.λ.* 'But if thou desirest to hear them thyself, let [thy comrades] tie thee hand and foot, upright in the mast-step, and to [the mast] itself let the rope-ends be fastened.'

l. 51. **ἱστοπέδη** is a socket in which the square end of the mast was set, when it was hauled up. Odysseus was to be set upright with his feet resting in this, and he was lashed round and round till the rope-ends passed round the mast where they were tied.' With **ἀνάπτειν ἐκ**, cp. Od. 10. 96. **αὐτοῦ**, sc. *ἱστοῦ* out of *ἱστοπέδη*.

l. 54. **διδέντων**, imperat. from *δίδημι*, older form of *δέω*. An imperf. *δίδη* is found in Il. 11. 105. Trans. 'Let them bind thee.'

l. 58. **βουλεύειν**, see sup. v. 47. **ἀμφοτέρωθεν**, 'I will tell you the way in both directions.' One route (vv. 59–72) passes the Πλαγκταὶ, the other lies between Scylla and Charybdis (vv. 73–110).

l. 61. **Πλαγκταὶ**, (*πλήσσω*), these 'striking' rocks, that dash together, appear in the Argonautic legend as *Συμ-πλήγαδες* at the entrance of the Pontus. The Planctae were localised by the ancients in the Straits of Messina, while the mention of the smoke (v. 218), and the fire (v. 68), has made others identify them with the Lipari Isles, to which group the volcanic Stromboli belongs.

θεοὶ καλέουσι, see Od. 10. 305.

l. 62. **τῇ**, 'there,' sc. where these rocks stand, 'not even do birds pass by, no! not the timorous doves, which carry ambrosia for Zeus; but even of them the sheer rock ever steals one away, and the Father sends in another to make up the number.' This story seems to have an obscure reference to the notion of a 'lost Pleiad,' (cp. Od. 5. 273), *πελειάδες*, a group of seven stars, one of which is generally invisible.

l. 66. **φύγεν**, aorist of custom, parallel to *παρέρχεται* (v. 62).

l. 70. **μέλουσα πᾶσι**, cp. Od. 9. 20.

l. 71. With **βάλεν** must be supplied a nom. from v. 68, sc. *κύματα*.

l. 73. **οἱ δὲ**, antithesis to *ἔνθεν μὲν*, v. 59. Trans. 'But yonder are two rocks; one of them,' etc. The antithesis to *ὁ μὲν* is *τὸν δ' ἕτερον* in v. 101. For the form of sentence, cp. Od. 8. 361.

l. 75. **τὸ μὲν**, 'the cloud,' agreeing with *νέφος*, suggested by *νεφέλη*, or, more likely, taking up the notion and expressing it in a general way by the neut. adj. So in Od. 9. 359, where the *οἶνος* of the preceding line is referred to as *τόδε* and not *ὅδε*. **ἐρωεῖ**, 'never streams off from it.' See Buttmann, Lexil. s. v.

l. 77. The common reading is, as here, **οὐ καταβαίη**. There is good authority for *οὐδ' ἐπιβαίη*, *ἐπιβαίνειν* denoting the accomplishment of *ἀναβαίνειν*, sc. 'set foot on it.'

l. 81. **ᾗ περ ἂν ὑμεῖς**, i. e. *ᾗ περ ὑμεῖς παριθύνητε ἂν νῆα*, 'in which direction you shall steer your ship past.' Cp. *ᾧ κε σὺ χαίρῃς*, Od. 9. 356; 10. 507 *τὴν δέ κέ τοι πνοιὴ φέρῃσι*, where *κε* with subjunctive is used almost as fut. indic.

l. 86. These three lines seem introduced to assign an etymol. to *Σκύλλη*, sc. *σκύλαξ*, 'a whelp.'

l. 89. **ἄωροι**, 'uplifted,' 'outstretched,' from *ἀείρω*, cp. *μετέ-ωρος*. Others render, 'ugly,' from *ἀ* and *ὥρα*, cp. *ὡραῖος*.

l. 93. **μέσση**, 'as far as the waist.' **κατὰ σπείους**, Od. 9. 330.

l. 97. **κῆτος ἅ**, cp. Od. 5. 421 *κῆτος οἷα, κ.τ.λ.*, 'a monster [from those] which,' or 'of such a kind as.'

l. 101. **τὸν δ' ἕτερον**, in opp. to *ὁ μὲν*, v. 73. 'Now the other rock you will see [to be] lower, Odysseus. They are close to one another.' Some write *πλησίοι* against the MSS., but *πλησίον* [*εἰσὶ*] *ἀλλήλ.* is quite admissible. Cp. *συφεοὺς ποίει πλησίον ἀλλήλων*, Od. 14. 13.

l. 104. **τῷ δ' ὑπὸ**, *sub illa autem* [*arbore*].

l. 108. **ἀλλὰ μάλα**, 'But be sure [so *ἀλλὰ μάλα*, Od. 4. 472] to send your ship past [inf. for imperat.] quickly nearing Scylla's rock.' **πεπλημ.**, perf. from *πελάζω*.

l. 113. **ὑπ-εκ-προφύγ.** = secretly escape from and get forward.

l. 114. **τὴν δὲ** = Scylla.

l. 116. **δὴ αὖ**, § 4. 3.

l. 121. Join **δηθύνησθα** [§ 17. 1] **παρὰ πέτρῃ**.

l. 123. Join **ἐξ-έληται**, sc. out of the ship.

l. 124. ἐλάαν, βωστρεῖν, inf. for imperat.

l. 127. Θριν. νῆσος. Identified by the ancients (Thuc. 2. 6) with Sicily and its three promontories (τρεῖς ἄκραι). But we are still in fable-land.

l. 134. θρέψασα τεκοῦσά τε. A *protbysteron*, as in Od. 4. 208.

ll. 137–141 = Od. 11. 109–113.

ll. 144–146 = Od. 11. 636–638.

ll. 148–152 = Od. 11. 6–10.

l. 157. The readings vary between φύγωμεν and φύγοιμεν. The optative would imply that escape was less probable than death. See on Od. 4. 692. Join θαν. καὶ κῆρα φύγ. The particip. ἀλευ. stands alone, as in Il. 5. 28 τὸν μὲν ἀλευάμενον τὸν δὲ κτάμενον.

l. 161. αὐτόθι, 'where I am placed,' sc. ὀρθὸν ἐν ἱστοπ.

l. 164. ὑμεῖς δὲ πιέζειν, 'Then do ye make me fast!'

l. 165. τὰ ἕκαστα, sup. v. 61.

l. 175. μεγάλῃ ἶς, sc. στιβαρῶν χειρῶν.

l. 181 = Od. 9. 479.

l. 182. With διώκοντες may be supplied νῆα, 'urging on the ship,' as ἅρμα διώκειν, Il. 8. 439.

l. 189. ὅσα μόγησαν, the mood points to the definite circumstances of the war, γένηται is general, and includes all occurrences irrespective of time; cp. Od. 10. 38.

l. 203. The oars flew from the hands of the startled rowers. They were kept from falling overboard by the leathern loops [τροποὶ, Od. 4. 782] which served for rowlocks, but the blades dropped with a splash on the water.

l. 209. ἔπι, sc. ἔπεστι. [A Schol. reads ἕπει, as if from ἕπω, ἕπομαι, 'follows us'].

l. 210. εἴλει, imperf. from εἰλέω, Ep. form of εἴλω, 'to shut in.'

l. 212. μνήσεσθαι, sc. ἡμᾶς. Cp. Virg. Aen. 1. 103.

l. 217. κυβερνῆθ' = κυβερνῆτα.

l. 220. σκοπ. ἐπιμαίεο, 'Keep near to the rocks,' viz. to Scylla and Charybdis. Others read σκοπέλου = Σκύλλης. 'Lest unawares [the ship] sheer off in that direction,' viz. towards the dangerous Πλαγκταί.

l. 222 = Od. 10. 428.

l. 223. οὐκέτ' ἐμυθ., i.e. 'said no more about her' than this vague reference in the word σκοπέλων.

l. 225. ἐντὸς, sc. within the ship.

l. 229. ἴκρια νηὸς πρῴρης, 'the deck of the fore-ship.' πρῴρη, like πρύμνη, is properly an adj. For ἴκρια, see on Od. 5. 252.

l. 230. ἐδέγμην, § 20. 4.

l. 235. ἔνθεν μὲν γὰρ Σκύλλη [ἦν]. The verb ἀνεῤῥοίβ. suits Charybdis only.

l. 238. ἀναμορμ., § 17. 6.

l. 239. **ἀμφοτέρ.**, sc. on Scylla and Charybdis.

l. 241. **φάνεσκε**, § 17. 6. **ἔντοσθε**, in the hollow gulf of down-drawn water. 'And below the ground showed dark with sand.' The common, but less accurate reading is *κυανέη*, in agreement with *ψάμμῳ*.

l. 247. **ἐς νῆα**, 'at the ship.' **μεθ' ἑταίρ.**, 'in search of my crew.'

l. 252. Join **καταβάλλων εἴδατα, δόλον ἰχθύσι**, 'as a bait for fishes.'

l. 253. The **κέρας** is generally interpreted to be a little sheath of horn slipped over the shank of the hook where it joins the line, to save the line from being bitten through.

l. 254. **ἀσπαίροντα**, sc. *ἰχθὺν*, the singular number referring to each fish as caught. **ἔρριψε**, aorist of custom, here parallel with *προίησι*.

l. 256. **κεκλήγοντας**, as if from a pres. *κεκλήγω*. Others read *κεκληγῶτας* (*κλάζω*).

l. 265. **μυκηθμοῦ .. βληχήν.** Gen. and acc. are both used with *ἀκούειν*, cp. vv. 198, 41, where gen. and acc. are used respectively; here the uses are combined. **αὐλιζομ.**, 'housed for the night.'

l. 267. The readings vary here (as in Od. 10. 493, q. v.) between **μάντηος** and *μάντιος*.

l. 279. 'A hard man thou art, beyond all measure [is] thy strength, nor dost thou weary in thy limbs.' **περὶ**, advbl., as in Od. 3. 95.

l. 281. **καμάτῳ ὕπνῳ**, 'exhausted with toil and sleepiness;' cp. Od. 6. 2. With **ἀδηκ.** cp. Od. 1. 134.

l. 284. **αὔτως**, 'just as we are.' **θοὴ**, 'sudden,' because in those latitudes the darkness falls without the long northern twilights. The epithet implies the idea of 'terrible,' but only from this reason. Cp. *ὀρώρει δ' οὐρανόθεν νὺξ*, inf. v. 315. **ἀλάλησθαι**, irreg. Ep. perf. *ἀλάλημαι* from *ἀλάομαι*.

l. 286. The wind that rises at night-fall is represented as coming *out of* the night. With the plur. cp. *ἀντολαὶ*, sup. v. 4.

l. 290. **θεῶν ἀέκητι**, 'despite the will of the Gods.' This describes the fate of men who bring on themselves destruction which heaven never meant for them. Cp. *ὑπὲρ μόρον*, Od. 1. 34.

l. 291. **πειθώ. νυκτὶ**, 'let us do night's bidding,' i. e. get our supper, as the next line shows.

l. 293. **ἐνήσομεν**, (*ἵημι*), sc. *νῆα*, 'will push out.'

l. 311. **κλαιόντεσσι** = *κλαίουσι*. **νήδυμος**, see on Od. 4. 793.

l. 312. 'But when it was in the third part of the night.' **ἔην** used impers., as *κακῶς ἦν*, Il. 9. 551. The night was divided into three parts, and so in the present instance was in its last third, or, as we say, was more than two-thirds gone.

παρῴχηκεν δὲ πλέων νὺξ
τῶν δύο μοιράων, τριτάτη δ' ἔτι μοῖρα λέλειπται,

Il. 10. 252. **μεταβεβήκει**, 'had crossed the zenith;' so *μετενίσσετο*, of the sun, Od. 9. 58.

l. 313. ζαῆν, a heteroclite acc. from ζαής, the ordinary form being ζαῆ.

ll. 313–315 = Od. 9. 67–69.

l. 317. εἰσερύσ. σπέος, 'having hauled her into a cave.'

l. 320. ἐν γὰρ .. τῶν δὲ βοῶν = 'since there is .. so let us,' etc.

l. 325. ἄη, *flabat*, imperf. from ἄημι. Another form is ἄει, but cp. δίδη, Il. 11. 105.

l. 330. καὶ δὴ ἄγρην, (the δὴ ἀγρ. coalescing by synizesis), 'and when they were questing game.'

l. 332. ἔτειρε δὲ gives the reason why they condescended to such food. But the line is of doubtful authority.

l. 333. ἀπέστιχον, that he might be alone with the god, Od. 4. 367.

l. 336. ἐπὶ σκέπας ἦν. Cp. Od. 5. 443.

l. 344. ῥέξομεν, i. e. ῥέξωμεν. The sacrifice would imply a meal for the sacrificer.

l. 345. Notice the optat. ἀφικοίμεθα to express a possible, and the subjunct. ἐθέλῃ .. ἐφέσπωνται (ἕπομαι), a probable result.

l. 346. κεν τεύξομεν. For κεν with fut. indic., cp. Il. 14. 267 ἐγὼ δέ κε δώσω, Od. 19. 558 οὐδέ κέ τις ἀλύξει. See p. 230.

l. 350. βούλομαι ἤ, cp. Od. 11. 489.

l. 351. στρεύγεσθαι, 'to be exhausted,' properly of things squeezed out by drops, στρὰγξ, στραγγός.

l. 354. The parenthesis, from οὐ γὰρ τῆλε .. εὐρυμέτωποι, is the explanation of ἐγγύθεν. After the parenthesis, the constr. is broken, the τὰς δὲ taking up the βοῶν ἀρίστας of v. 353, and serving as an apodosis to the sentence.

l. 356. περίστησάν τε, [al. περιστήσαντο], 'stood round the victim.' Cp. Il. 2. 410

βοῦν τε περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο.

Here they had no barley, and were obliged to use oak-leaves for the *οὐλοχύται.*

l. 360. Cp. Od. 3. 458 foll. for a similar description.

l. 363. ἐπώπτων, sc. ἐπὶ σχίζῃς, Od. 3. 459.

l. 369. ἡδὺς ἀυτμή. For the gender of adj., cp. Od. 4. 442.

l. 370. μετ' ἀθαν. is strange, as Odysseus was not in the presence of the gods. We may trans. 'Made my voice heard in the assembly of the gods.' Perhaps we may read μέγ[α] = 'aloud.' γεγώνευν, § 4. 1.

l. 374. ὠκέα (§ 13. 3) ἄγγ. ἦλθ., 'came with the message.'

l. 375. ὃ [ὅτι] οἱ βόας ἔκταμεν ἡμεῖς [κτείνω], al. ἔκταν ἑταῖροι. Od. 9. 320 has ἔκταμεν for ἐξέταμε from τέμνω.

l. 378. τῖσαι, imperat. 1 aor. med. τίνω.

l. 383. φαείνω. Conjunctive in sense of future, as ἐνίσπω Od. 9. 37: περίκλυτα δῶρ' ὀνομήνω, Il. 9. 121. Trans. 'and give light,' as inf. v. 385.

l. 387. Join τῶν δὲ [ἑταίρων] νῆα ἐγὼ ἂν τυτθὰ κεάσαιμι. βαλὼν ἀ. κ., 'I will split into shivers.'

l. 392. ἄλλοθεν ἄλλον ἐπισταδ., the adv. contains the idea of walking from one to another, and standing facing him, which explains ἄλλοθεν.

l. 394. τοῖσιν, 'in the sight of my comrades.'

l. 399. δὴ ἕβδομον, synizesis. ἐπέθηκε, sc. to the sixth.

l. 401. ἐνήκαμεν, cp. sup. v. 293.

l. 404. γαιάων, so γέων, (*terrarum*), Hdt. 4. 198.

l. 407. ἡ δ' ἔθει [θέω], 'and she scudded on.'

l. 409. Two forestays held up the mast and were made fast to the bows. Here both broke, so the mast at once fell aft into the hold, rigging and all.

l. 414. ἰκριόφιν, § 12. 1; see on Od. 5. 252. κάππεσε = κατέπεσε, § 7.

l. 417. πλῆτο, § 20. 4, (πίμπλημι).

l. 419. ἀποαίνυτο. Elsewhere written ἀπαίνυμαι, Il. 11. 582.

l. 420. 'But I kept pacing the length of the ship till the wave loosened (ἀπέ-λυσε) the sides from the keel and the surge carried her along dismantled, and broke off (ἐξάραξε) her mast down to the keel, but the backstay was flung over it [the mast] made of ox-hide.'

l. 423. ἐπίτονος, (here with long ε, *metri grat.*), may be the rope which pulls up the sail-yard. But it is better to take it as the backstay of the mast. *Vide* Frontispiece.

l. 427. ἦλθε . . ὄφρα ἀναμετ., 'came . . so that I retraced my course to fell Charybdis.'

l. 433. τῷ προσφὺς ἐχ., 'held on, clinging to it like a bat; but I could nowhere either plant myself firm on my feet, or mount the tree, for the roots stretched far away [εἶχον, neut., as ὑψόσ' ἔχοντες, Od. 19. 38], and the branches hung far above my head.'

l. 438. ἦλθον. sc. mast and keel.

l. 439. 'Now [at the hour] when a man rises [aor. of custom] from the assembly.' This denotes evening. The verses are suspected because Odysseus came to the place at sun-rise, and the whirlpool disgorged three times a day, v. 105: so he was kept waiting too long.

l. 442. ἧκα δ' ἐγώ, 'And I let down my hands and feet from above to make a plunge, and I plumped down in the middle of the water, beyond the long timbers.'

l. 451. χθιζὸς, sc. Od. 7. 244.

l. 453. Join αὖτις μυθολ. and ἀριζή. εἰρημ., 'clearly told.'

INDEX.

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